History
of the
First Evangelical Lutheran Synod of Texas

Including the Most Important Items from the Reports and Resolutions of the Seventy-fifth Annual Convention of the Synod in Session at Fredericksburg, Texas, May 3-8, 1927

Compiled by

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Luther Posting the 95 Theses on the Church-Door at Wittenberg

Preface

Dear Reader, the following small volume contains briefly the history of the First Evangelical Lutheran Synod of Texas. It has been written by request of the synod in commemoration of the celebration of the synod's Diamond Jubilee anniversary. Its purpose is to inform, to quicken in us the memory of the fathers of our synod and particularly to excite the proper feelings of gratitude toward the Lord for His many kindnesses. It should also be capable of inspiring unreserved confidence in the everlasting help of God. May the Lord grant His blessings that it may in a modest way contribute to the realization of this purpose.

M. Heinrich.

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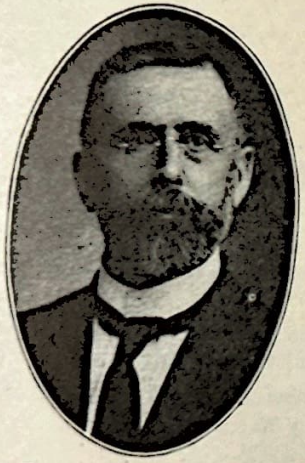
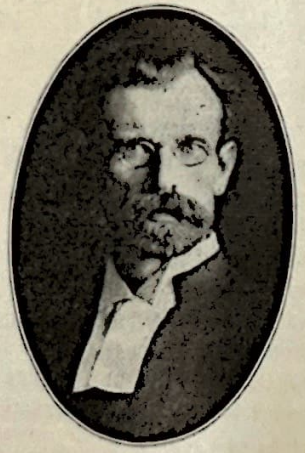
Rev. A. Falkenberg



Rev. H. J. Romberg



Rev. Theo. Bogisch

Presidents of the Synod during the last Twenty-five Years.

Rev. H. Krienke

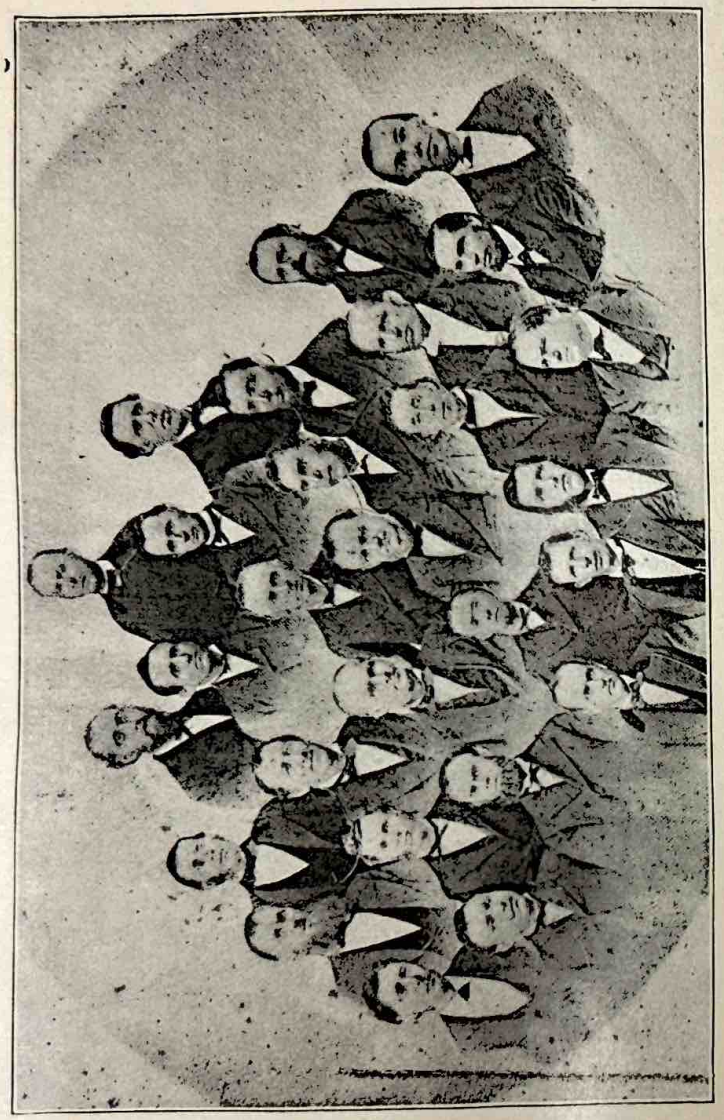
Rev. H. Krause, D.D.

Rev. O. Lindenberg

Secretaries of the Synod during the last Twenty-five Years.

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

Isaiah 54, 10.



The first Picture of the Pastors of the Synod taken at the Synodical Convention at Frelsburg in 1880

M. Oehler
H. Daude, J. Doerfler, F. Gertsmann, J. Graul
H. A. Lettermann, O. Samuel, G. Lieb, R. Jaeggli, J. C. Roehm, F. Jesse, F. Ernst
H. Merz, G. Stricker, F. G. Grue'er, C. Rudi, E. Huber, J. Kipple
J. Frehner, A. Falkenberg, A. Wieder, C. Weiss, C. Geiger, G. Jordan,
W. Krapf, H. Pfenninger, J. Moegli.

The First Evangelical Lutheran Synod of Texas

From 1851-1926

Events Leading to the Organization of the Synod

ABOUT the beginning of the nineteenth century a considerable immigration of German people into Texas set in. The economic and social conditions in Germany had at this time become so unsatisfactory that many Germans desired a change of country. In 1842 a German emigration society, the "Mainzer Adels-Verein", had been organized for the purpose of rendering financial assistance to those who wished to make a change. Favorable conditions in our State of Texas invited the attention of this society, and it subsequently became instrumental in guiding approximately 5000 emigrants to our shores.

These immigrants were supposed to take possesssion of and colonize a tract of land along the Llano River near the present site of Castell, Texas, which the government had granted for this purpose. But when the first detachment of these immigrants arrived at Indianola, their port of landing, they had already suffered severe hardships. Since they suffered still more on their inland journey, they refused to go farther when they had arrived at the banks of the Comal river, where Prince Solms-Braunfels had purchased a large tract of land. They were permitted to remain here and, under the leadership of Prince Solms, became the founders of the present city of New Braunfels.

In the year 1846 Freiherr Otto von Meusebach became the successor of Prince Solms. More immigrants were coming. It was obvious that they could not be taken care of at New Braunfels. Mr. Meusebach, therefore, set out from New Braunfels to find a location for another colony. He found one along the

Pedernales River, about eighty miles from New Braunfels. Those who accompanied Meusebach remained at this place, and with others who followed, became the founders of Fredericksburg. Others settled in the country lying north and west of Indianola and in the vicinity of New Braunfels and Fredericksburg.

The Adels-Verein had pledged itself not only for the financial support but also for the spiritual care of the immigrants. Therefore it called Rev. Louis Cochand Evendberg, the first German pastor in Texas, to New Braunfels. He organized a congregation in 1845 and built a church in 1846. A congregation organized in Fredericksburg and served by Rev. Basse, for some time held its services in the community church that was open to all denominations. Thus the spiritual needs of some of the larger settlements were partly provided for, but a large number of German Protestants who had scattered over the country round about were left without spiritual leadership and were deprived of their church connections and of the influence of the blessed Word of God. Their children were destined to grow up without having received the holy rite of baptism and without Christian training of any sort.

This spiritual plight was deeply felt by some and much deplored. Thus it came that about the year 1849 a certain Christian gentleman, writing to some of his relatives in Switzerland, complained to them of the deplorable conditions in Texas as to these matters. The recipients of this letter communicated its contents to a well-known friend of missions, the Mr. C. F. Spittler, a man who always entertained a warm, sympathetic attitude toward those who were in distress, bodily or spiritually. In fact, his deep concern about the distressing spiritual condition of his own countrymen had prompted him to found an institution for the purpose of training men of all walks of life religiously, so that they might return to their respective communities and there become a salt and light unto their fellowmen in religious things. This institution is still known as the "Pilger Mission von St. Chrischona". In the course of time circumstances have somewhat altered the purpose of this institution and have caused it to expand the scope of its usefullness. It eventually became an institution which trained men for mission-work in foreign countries, and America became one of the countries upon which it centered much of its effort and into which it sent many of its men.

The letter mentioned above, together with other information received by Mr. C. F. Spittler about this time, directed his attention to Texas. He decided to do what he could, in his way to be

Jacob Ludwig Jaeger
One of the Sponsors of the Early Missionary Activities of the Texas Synod

of service to the spiritually neglected immigrants of Texas. He was ably supported in his endeavor by a Mr. J. L. Jaeger, a man of quiet, unassuming disposition, but of deep spiritual convictions and a warm, sympathetic heart. To him fell the oft-times arduous task of supplying the funds needed for sending missionaries to Texas.

Following his decision, Spittler directed two of his catechists

to our state. These were Theo. Kleis and Adam Sager. One of the objects of sending these men to Texas was to learn more about the religious conditions obtaining among the German population of that state and something of the requirements desirable in the men who were to serve this people in future years. Spittler very soon became convinced that it was not sufficient to send to our state only catechists, but that there was need of a number of ordained pastors. Consequently, in the year 1851 six pupils of his institution were ordained and sent to Texas. They landed at Galveston on the second day of September, 1851. Their names were: John Conrad Roehm, John George Ebinger, Philip Frederick Zizelmann, William T. Strobel, Christian Oefinger, and Henry Wendt.

At this time there was stationed at Houston, Texas, a Rev. Caspar Braun who had been trained for the ministry at the Basler Missionshaus in Switzerland and had come to America, affiliating, at first, with the Pittsburg Synod. He had come to Texas in 1850 and had organized a Lutheran congregation in the city of Houston.

The six missionaries who had landed at Galveston were cordially welcomed by a number of Christian-minded gentlemen, and for the time being were received into the homes of seven families who offered them shelter and food. But it was clearly evident that they could not remain here, and a meeting was arranged for the purpose of determining what should be done next. Since it appeared desirable that one of the number remain in Galveston, Rev. H. Wendt was asked to stay. The other five brethren were to continue their journey to Houston. They were cordially received at Houston by the Rev. Braun and the Cand. Theol. Braschler, who happened to be visiting with Braun. It was now decided that the five remain at Houston at least a few days, and a plan was made to organize a synod before the brethren should depart and be scattered to their different fields of labor.

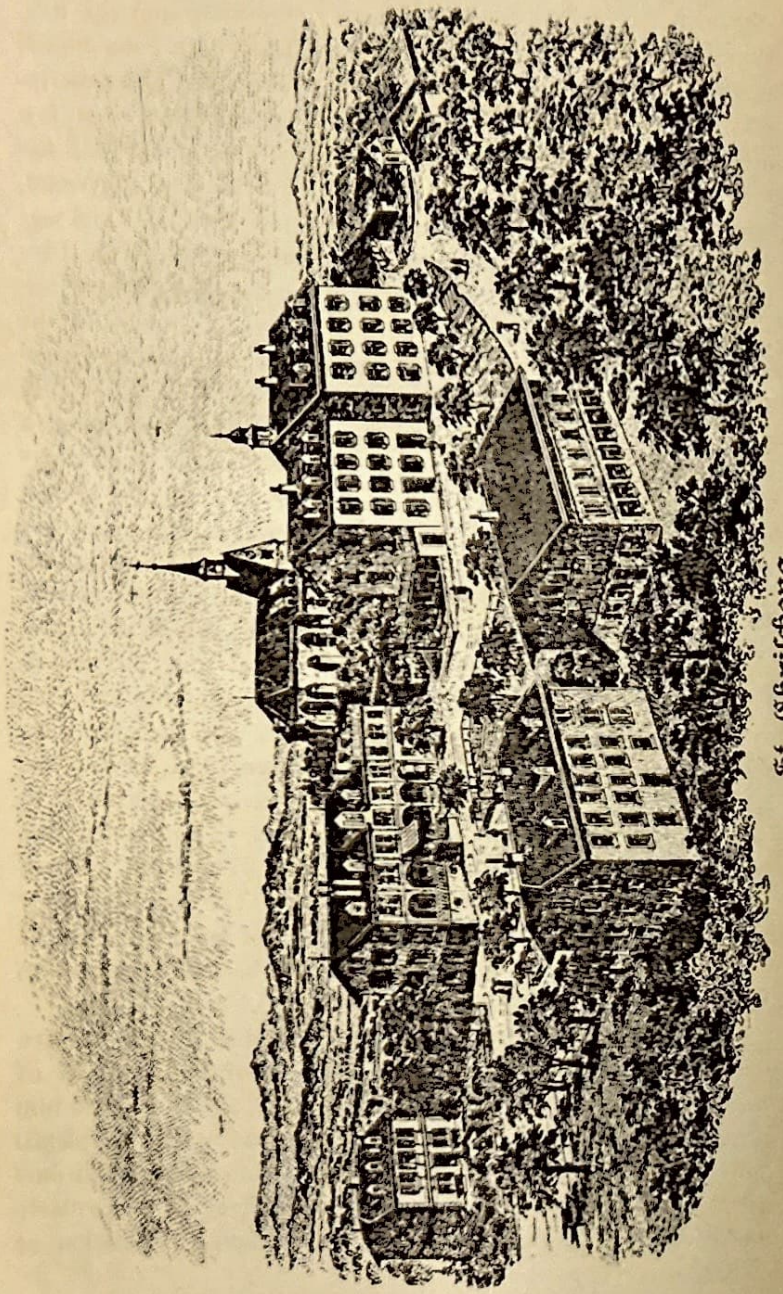
Organizing the Synod

On Monday, November 10, 1851, there met at the Presbyterian Church of Houston, Texas, these five men with the Rev. Braun and H. Braschler for the purpose of organizing a synod.

The Rev. Braun was chosen temporary chairman, and the Rev. Zizelmann, secretary. The meeting was opened with a devotional service at which a hymn was sung, a prayer spoken and a Scripture-lesson, Eph. 4, 1-16, read. After the adoption of a few preliminary resolutions the organization of the Synod was approached. Permanent officers were elected. The Rev. H. Wendt, who had been left at Galveston, arrived a few days later and was accepted into the membership of the Synod. Although the Pastors Sager and Kleis were not present because it had been impossible to notify them, they were considered members of the new body; and the former was formally received into the Synod at its convention in 1853.

The first duty of the Synod was to formulate and adopt a constitution and by-laws by which the activities of its members should be regulated. Since the Rev. Braun had hitherto been a member of the Pittsburg Synod it was natural that the constitution of that Synod should become the model for the constitution of the new body; in fact, barring a few modifications, the constitution of that Synod was made the constitution also of the newly organized Texas Synod. The young synodical body met in six separate sessions. A number of resolutions pertaining to books to be used at the services, for instructions and the like were adopted. On Wednesday evening, November 12, a service was held, at which all pastors present were given an opportunity to voice their sentiments to the congregation. Thus ended this memorable event and thus was organized: "The First German Evangelical Lutheran Synod of Texas." The brethren now parted, each one to find for himself a field of labor in which he might apply himself to the task for which he had been sent to Texas, and which to do was his heart's desire.

Perhaps it will be of interest to the kind reader to learn something of the first experiences of some of the brethren, of their privations and hardships of many kinds, and it may aid him in properly appreciating the benefits which the Lord has so plentifully bestowed upon our Synod. We will, therefore, permit ourselves to relate a few episodes out of the lives of particularly two of these first missionaries to the Lutheran population of Texas.



St. Christona.

The Reverends Roehm and Zizelmann

Following the organization of the Synod, the Rev. Wendt returned to Galveston where he succeeded in organizing a promising congregation. Candidate Braschler decided to leave Spring Creek, and the Rev. Ebinger became his successor. The Rev. Braun remained at Houston. The question now arose as to

J. C. Roehm.

where the other four missionaries should go. Their first thought was to go to the Rev. Kleis at New Braunfels and to have him assign to each a field of labor. Yet, in which manner should they negotiate the distance from Houston to New Braunfels? The Rev. Roehm relates that their purse was desperately "lean" and

demanded the strictest of economy. The four at first decided to make the journey afoot and to buy only the most indispensable necessities. But the thought of the frequent rains and the bottomless roads caused the Reverends Braun and Braschler to reject this plan and to persuade the brethren to take the stage. Thus they bought tickets as far as La Grange. During a five-day stay in La Grange they found a few German settlers who suggested that one of them remain to teach and preach. Zizelmann agreed to stay. On the seventeenth of November, Roehm, Oefinger and Strobel set out to walk the rest of the way to New Braunfels. This proved to be a most arduous task because of incessant rains and almost impassable roads. One of the number, too, became ill, and nowhere was there a place of shelter where they might remain and take care of the sick brother during the nights. After six days they succeeded in reaching New Braunfels. Here they were cordially welcomed by the Rev. Kleis. It was about twelve o'clock that first night at New Braunfels when the brethren, after relating their past experiences to the Rev. Kleis, retired. Two of the brethren were quartered with friendly neighbors of the pastor, and one stayed with the pastor.

However, the much desired and needed sleep fled the brother, owing particularly to the fact that the quiet of the night was being disturbed by a peculiar sighing and groaning that seemed to proceed from one corner of the bed-room. Disquieted by this unaccustomed disturbance, the brother awakened the pastor and received the "comforting revelation" that the sounds were the wailings of the sick calf which the owner had bedded in the room for protection. The brother, whose interest for the place of his night's sojourn had been aroused by this incident, took occasion on the morning to view the house and its premises more thoroughly. The house was at the time considered a comfortable dwelling for a Texas pastor. It consisted of one room, eight by fourteen, and was provided with one door, that is, an opening in the wall covered with a thread-bare curtain through which the wind and rain might pass at will. The room was lacking a window by which light and air might enter. To note all this was most interesting to the young brother, but not so pleasant were the prospects that seemed to await him. Consequently a certain indescribable feeling of loneliness and homesickness possessed the stranger.

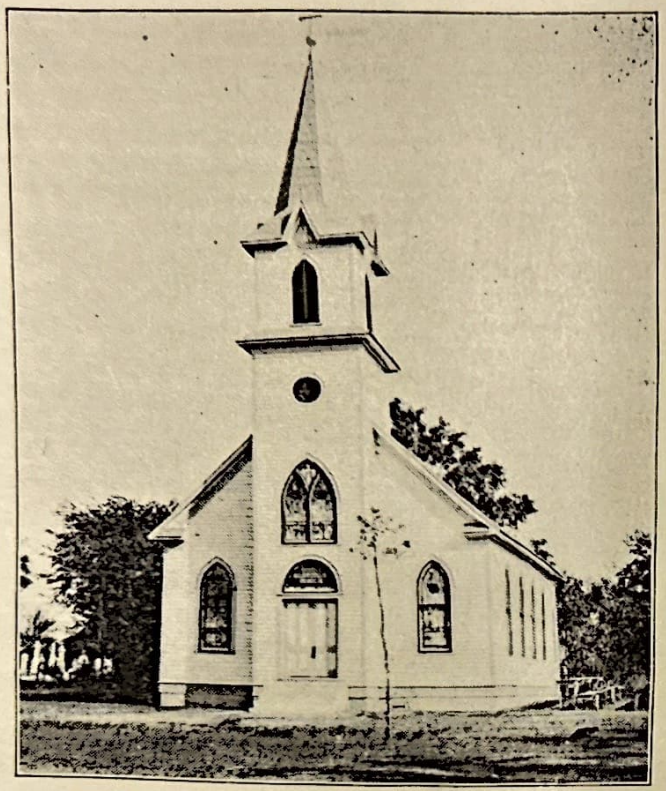
The Rev. Kleis was not in a position to assign to each of these young pastors the desired employment at or near New Braunfels, but presently there came requests for pastors from Castroville and Victoria. The Rev. Oefinger decided to go to Castroville, and the Rev. Strobel went to Victoria. San Antonio also applied for a pastor. The Rev. Roehm was unable to summon the necessary courage to undertake the work in so large a city. It was therefore resolved that Roehm should return to La Grange and Zizelmann should go to San Antonio. Anew the question arose as to how Roehm should journey to La Grange. He had no money with which to purchase transportation. Yet, he had a watch and some clothing with which he could dispense for the present. These he pawned for $18, but, anticipating the need of this money for some other purpose, he set out afoot for La Grange.

After three days he arrived there. Zizelmann was not at home, but after a search of several hours was found at a nearby farm. Roehm at once informed him of the plan, and Zizelmann unhesitatingly agreed to go to San Antonio. Though Roehm had walked fifty-five miles that day, Zizelmann declined to make the journey afoot since he was not a good pedestrian. But the journey to San Antonio, a distance of about 140 miles, by stage, required some money, and this Zizelmann did not have. Without much thought for himself, and depending upon the good providence of the Lord, Roehm divided the $16.25 which he still had with Zizelmann in such wise that Roehm kept the twenty-five cents while Zizelmann became the possessor of the $16.00. That night at 12 o'clock Zizelmann boarded the stage for New Braunfels and San Antonio while Roehm remained at La Grange.

As a consequence of Zizelmann's departure a spirit of depression now possessed the five or six families that Zizelmann had served, and they declined to support Roehm in his work at La Grange.

A few families were at this time located at a place near La Grange known as the Latin settlement. To this place Roehm at once repaired and, going from house to house, invited the popula-

tion of this settlement to meet him for worship on the following Sunday. All, with the exception of one family, at least promised to consider the matter; yet, when Sunday came, only one woman appeared for the service, and she, too, withdrew at once when she became aware that there would be no others to attend the service.



The New Lutheran Church at Frelsburg, Texas

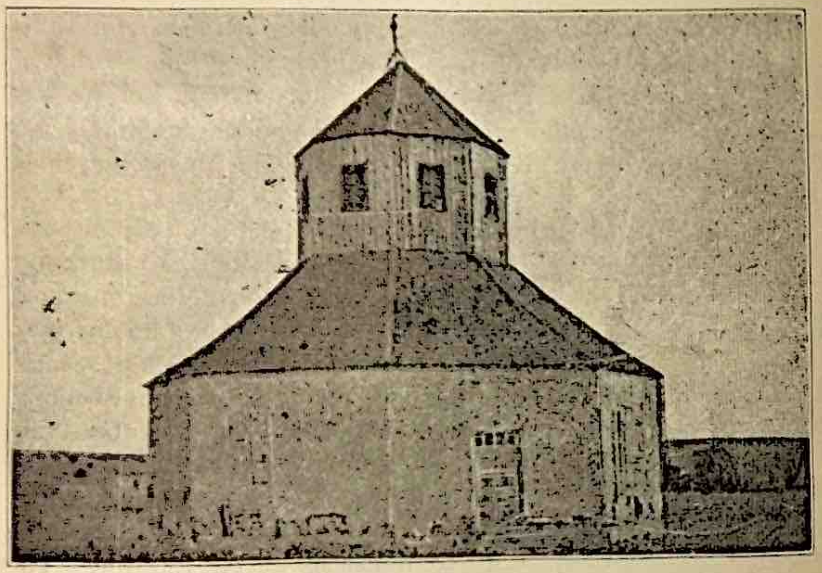
Roehm became somewhat discouraged by the conduct of these people; however, he was destined to experience still more discouraging incidents. It was intimated to him that the family with which he had taken lodging would not welcome him to stay any longer unless the proper remuneration for board and lodging were at once forthcoming. Then it occurred to Roehm that he had

acted unwisely in parting with all the money that he had possessed, excepting the twenty-five cents. A broadcloth coat was still his own. This he offered to the man of the house for board and lodging, but the man would not accept it. He then decided to seek employment on the farm with one of the farmers of the settlement, but was dissuaded by the settlers who struck upon a plan that seemed feasible. They decided that each family of the settlement, in rotation, should board Roehm for one day at a time. But already on the first day it appeared inconvenient for the lady of the house to have Roehm stay with them on that day; so Roehm determined to pass that day with fasting, and did this even with some degree of satisfaction, persuading himself that at least for this one day, he had not burdened anyone. Yet, he was convinced that he could not continue this course indefinitely. So he left this settlement and went to another, about twelve miles east of La Grange, known as Ross Prairie.

The first family that he visited here was of a kindly disposition and would have accommodated the guest, but had no room. The second one was disinclined to accommodate him because Zizelmann had left; yet a resting place was granted him for that night. This was in an old cotton-seed-house, the walls of which permitted wind and rain to enter freely and to drench Roehm's clothing. The nature of his sleep under these circumstances can be better imagined than described. Suffice it to say that he arose fatigued, cold, and despondent. He had little appetite for breakfast.

With depressed spirit, he continued his search that day. He had been told of a man living some seven miles away who might be interested in the organization of a congregation. Him he determined to find. As he stood upon the open prairie, apparently without a friend, he was reminded of the fact that his good Lord and Savior, too, had had nothing whereupon to lay his tired head. He at once regained his composure and even rejoiced in the thought that, at least in this one thing, he was permitted to resemble his Lord. He knelt upon the lonely prairie and offered a prayer of praise and thanksgiving unto his Lord. Resuming his journey in this exalted state of mind, Roehm now lost his way to the farm he was seeking and had to walk about seven miles

farther. About noon his search seemed ended, for he came upon a home that answered the description given him. Having gained admission he found the meal already served and would gladly have partaken of the repast, had he been invited to do so, for he was hungry. The family, however, neglected this act of courtesy, and Roehm himself was too timid to ask for something to eat, so he went without. He soon learned that the man he was looking for lived a mile farther and resumed his journey. An hour later he had reached his goal. Here the head of the family proved to



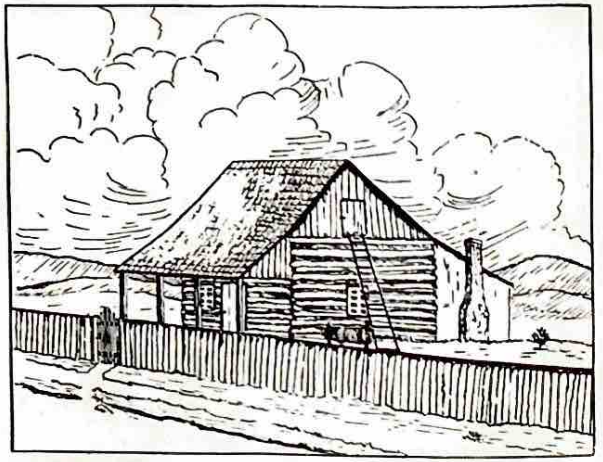
Community Church at Fredericksburg, Texas

be a most friendly and hospitable man, who at once invited Roehm to consider the home his own. Roehm now learned, too, to understand more thoroughly, what it means when the Scriptures say: "O, the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!", for, when he related his experiences of the morning to his newly-found friend, and mused over the question: why the good Lord had let him lose his way, the friend stated that he knew the answer to the puzzling question. He said:

"Had you come directly to my house, you would not have found me at home. My wife would have told you that I might not return before dark. You would have traveled on and might have perished in the cold."

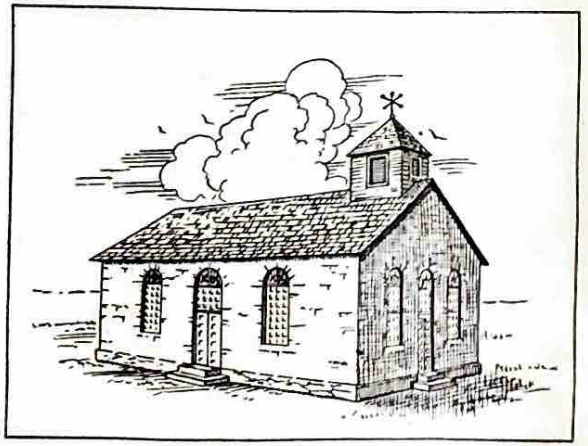
Roehm remained at this hospitable home for the present and immediately set out to visit the Lutheran settlers in the vicinity and to invite them to services for one of the following Sundays. A number of them agreed to come and really appeared at the appointed time. A meeting was held, and Roehm was engaged as pastor for the duration of six months at a salary of $48.00. It was decided to build a parsonage and a church. According to the custom of the time both were to be built of logs. Each member was supposed to donate several logs for the purpose. But when the resolution was to be carried into effect there proved to be all kinds of hindrances. Some of the members declared that they had no wood, and others that they had no wagon with which to haul logs and the like. Roehm's friend then offered to donate all of the building-material. Another question arose, however, which had not been settled previously. It concerned the site of the buildings. There was a small village nearby, Frelsburg by name, and some suggested that the church and parsonage be built at this place. Others wished to have them built some distance from the village. An agreement could not be reached, and the congregation dispersed without having arrived at any satisfactory results. Roehm remained with his friend, worked on the farm during the week, and conducted services in a private home on Sundays. Since the attendance at the services dwindled down to nothing, the pastor decided to seek regular employment on the farm. Just at this time he received an urgent call from the Rev. Wendt of Galveston, to come to that place and assist him in his pastoral duties. Following the advice of his friend, he decided to accept the call. Roehm had now been at Frelsburg nine months and during this time had not received any compensation for his services. His friend and he, therefore, resolved to try to collect some contributions from the former members of the congregation, since he was in need of money with which to purchase transportation to Galveston. Their success was very meagre. Roehm in a two-days' effort succeeded in collecting $5.00, and his friend

also received a like amount. The sum was exactly what the fare to Galveston would amount to. He now left this settlement, but



First Parsonage, 1853, Fredericksburg, Texas

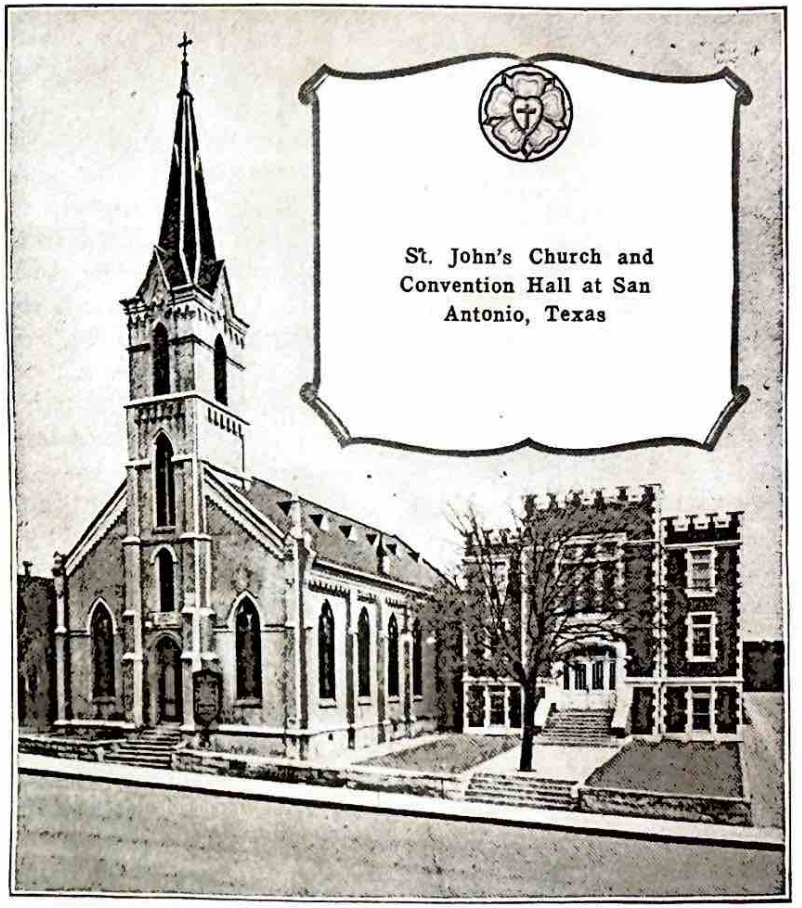
not without commending its people to the care of the Lord. Thus ended the first attempt to gather a congregation at Frelsburg.



First Lutheran Church, 1853, Fredericksburg, Texas

We shall now leave Roehm and follow Zizelmann to San Antonio. On his way to San Antonio Zizelmann visited the Rev. Kleis at New Braunfels for the purpose of gathering some information regarding his future field of labor. From Kleis he received several names of persons who were supposed to be interested in the work. Zizelmann left New Braunfels and arrived at San Antonio on the afternoon of the tenth of January.

The population of San Antonio about this time consisted of



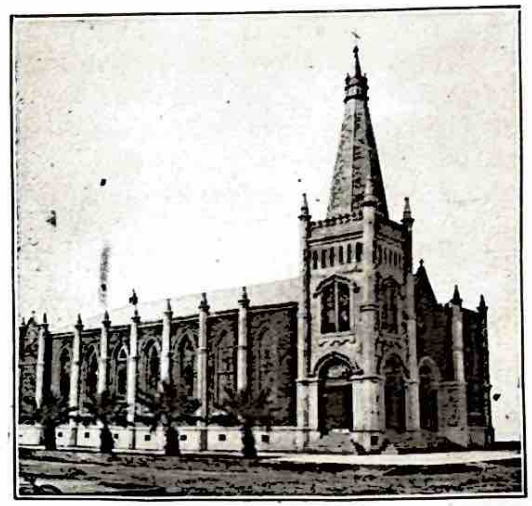
St. John's Church and Convention Hall at San Antonio, Texas

approximately 4000 Mexicans, 3000 Germans, 2000 Frenchmen, and 2000 of other nationalities. The Catholic population had its place of worship in an old Mexican church, which was partly a ruin. The various Protestant denominations represented at San

Antonio found their place of worship in an old adobe church. The other Catholic Missions in and around the city were partly ruins or had been taken over by the government and converted into arsenals. The German population of San Antonio, a large part of which had become irreligious and even hostile to the Church, was the constituency among which Zizelmann was to begin his work. The Sunday after his arrival he was supposed to conduct his first service in the city. Yet, where was he to find a congregation to which he might bring the message he had intended to deliver, and where was he to find a place for that purpose? No one seemed to be able to direct him to the persons whose names Kleis had given him. While standing on the plaza and musing on the peculiarity of the situation, a gentleman approached him with the words: "You seem to be a greenhorn?" Zizelmann answered that he had been in the country since November, and that he was a pastor; upon which the man remarked that if such were the case, he had better return to the place whence he had come, since they needed no preachers at San Antonio, but rather had too many already. Despite his hostility to the Church, the man had a kindly heart. He offered to introduce Zizelmann to some German families, and endeavored to find shelter and board for him. He even invited Zizelmann into a restaurant and ordered a meal for him, which was gratefully accepted by the pastor. Upon leaving the restaurant they met a baker, a countryman of the pastor, who took him to his home and offered him board and lodging for the present. That Sunday morning the pastor was called upon by a young Christian gentleman who had heard of his arrival; and with this gentleman the pastor set out to look up and invite a few Germans, who they hoped would, at least on this day, attend the service. Permission, too, was obtained to use the adobe church at one o'clock that afternoon; and when the hour arrived there gathered at the church the number of fifteen, including some inquisitive negroes.

Thus at least a beginning had been made at San Antonio. But it soon appeared that Rev. Zizelmann was not to continue the work in San Antonio. On the twentieth day of May of that year the Synod was to convene at Victoria, Texas. Zizelmann had been chosen secretary of the Synod, and consequently felt it the

more incumbent upon him to attend the convention. In order to overcome the difficulties of the trip as far as possible, he bought a horse, and in company with the young man mentioned above set out on the journey. Instead of going directly to Victoria, he went by way of New Braunfels because he expected Rev. Kleis to accompany him. The nights were spent in the open, and beds were made of the damp Spanish moss that could be found abundantly along the road. During the day the scorching rays of the sun would descend unmercifully upon their heads, and frequently the water with which they had to quench their thirst was of very poor quality. Zizelmann was not accustomed to such manner



New Lutheran Church at Galveston, Texas

of living, and the consequence of it all was that while still in Victoria, he became ill. Nevertheless, he returned home at the close of the synod. Arriving there he tied his horse to a tree whence it was promptly stolen while he lay upon his bed of straw, for some time unconscious of the things going on about him. A severe case of typhoid fever had developed.

On the third day of his sickness an acquaintance of his entered the room. This gentleman was a man of considerable learning, but of very peculiar character and habits. His name

and his life's history were never known. Any attempt on the part of his friends to solve the mysteries surrounding his person were promptly foiled by him with the remark that his name and memory should be buried with him; that no one should ever know who or what he was. Misfortune, said he, was to be his lot upon earth, and he hoped only to find a gracious judge and a better life in the future world. Among his acquaintances he was known merely as the "crazy doctor."

When this man entered Zizelmann's room and discovered him lying in his bed, he asked: "Now, why are you lying in your nest?" Zizelmann answered that he was ill. The doctor enquired why he had not sent for him, and when Zizelmann answered that he had not had anyone whom he might have sent, nor had any means with which to employ a doctor or to pay for medicines, the doctor reproached him with the words: "Well, then you shall croak." He continued, however, with the assurance that he did not wish that to happen, and if Zizelmann permitted, he would willingly render him medical aid. "Yes, surely," answered Zizelmann, "but—". "No more buts and ifs," interrupted the doctor. "We are both poverty-stricken creatures," "and I shall treat you, bring you medicine, and minister to you myself. Should you ever be financially able, you may pay me, if not, you need not worry about it."

The doctor examined Zizelmann and began immediate treatment. For six weeks he devoted several hours daily to the care of his patient. At the expiration of this period he vanished from the scene, and no one was in a position to tell where he had gone. This was nothing uncommon, however, but happened quite frequently. Yet, after an absence of a few weeks, he would invariably return to his large number of patients.

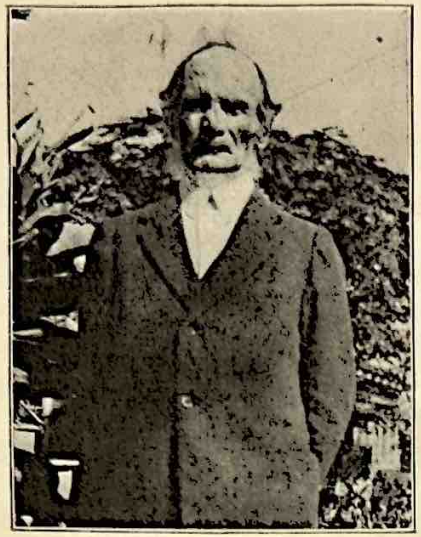
Some time after the disappearance of the doctor, Zizelmann ventured out upon the street, supported by a cane and, to his great surprise, met the doctor. The pastor was still ailing; in fact, he himself believed that he had contracted a case of tuberculosis. The doctor severely rebuked Zizelmann because he had left his room without his consent, made another examination of Zizelmann and began treatment again. After the

expiration of a few weeks Zizelmann had improved considerably. His appetite, as is usual with convalescent persons, began to develop to frightful proportions, at least in the eyes of Zizelmann himself. In consequence thereof he was confronted with a new problem. He had not as yet regained so much strength that he could do much work; in fact, he still needed the support of the cane; and he had no money with which to pay for board, but rather owed the proprietor of the boardinghouse a considerable amount for board which he had previously received. His predicament now was, where and how should he receive board? He avoided the boardinghouse as much as possible and went visiting with friends from whom he hoped to receive an occasional meal.

This predicament of the pastor was not unknown to the doctor, and he sought means by which to better the situation. On August 13, 1852, at one o'clock at night, a carriage drew up at the door of the pastor's home; and two old friends, the one the Rev. Oefinger of Castroville and the other a member of his congregation at Quihi, emerged from the carriage. They informed him that the doctor had told them of the pastor perishing in San Antonio in consequence of misery and lack of food and that he must go to the country for proper food and plenty of fresh air. Therefore they had come to get him. They must leave immediately since it would be impossible for him to make the journey in the heat of the day.

The Rev. Oefinger had secured quarters for the pastor a few miles above the little village of Castroville at the hospitable home of a kind family by the name of Sandleben. Here the pastor found it to be as the doctor had said at his departure from San Antonio: "There on the farm you will find cucumbers, melons, beans, and milk in abundance. Mrs. Sandleben can prepare delicious cucumber-salads. Eat and drink to your heart's content. That is the best advice an experienced doctor can give you."

The pastor's health improved considerably while here, yet he did not feel strong enough to return to his former charge at San Antonio. He accepted a call extended to him by a congregation of Fredericksburg.



Rev. M. Haag

Rev. F. Gerstmann

Rev. W. Pfennig

Senior Pastors of the Synod

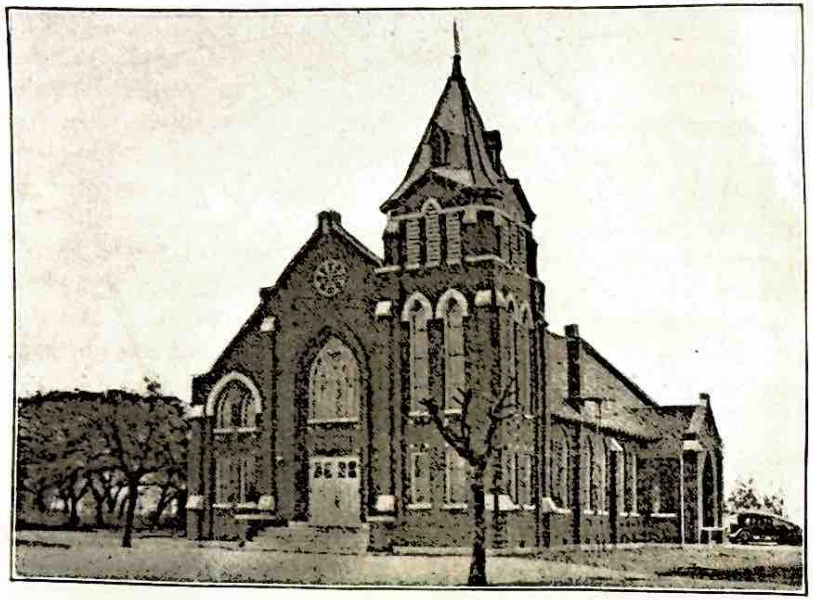
Thus ended the first attempt to organize a congregation at San Antonio; and it was not until 1857, when Rev. Zizelmann returned to this city, that the organization of the St. John's Evangelical Lutheran Congregation was effected on the twenty-sixth day of December; and the pastor's patient efforts were finally rewarded.

AFFILIATING WITH OTHER CHURCH-BODIES

Having accomplished the organization of the Synod, the brethren had created a bond which somewhat alleviated the feeling of isolation at their respective posts of duty. However, the Synod as such still craved fellowship with other Lutheran synodical bodies within the United States. Consequently, in the year 1853 the Texas Synod sought membership with the General Synod of the Lutheran Church in the United States and was accepted into its membership. The General Synod in this year convened in the city of Winchester, Virginia, and the president of the Texas Synod, the Rev. H. Wendt, represented the Texas Synod at the meetings of the same. The Texas Synod continued within the membership of this body till 1868, when, at its convention at Salem, near Brenham, Texas, it adopted the resolution to demand its dismissal from the General Synod on the grounds of differences in language and doctrine.

By this time there had been organized in the States another body of Lutherans, known as the General Council. It met for its second annual convention at Pittsburg, from the twelfth to the eighteenth of November, 1868. The Texas Synod delegated its president, the Rev. J. Roehm, to this convention, and through him applied for membership with this body, was accepted and remained with this body till the year 1894. It had hoped, when it took membership with the General Council, that it might be ably assisted by this body in its mission work in the State of Texas. But it was sadly disappointed. The General Council found itself unable to grant the Synod's petitions for more workers for its mission-fields. The Texas Synod, on the other hand, conscious of its duties toward a large German Protestant population of the state and of the opportunities at its door, was convinced that, since it was unable to receive the

needed assistance from the General Council and received only few men from elsewhere, it must necessarily cast about for the solution of this problem in some other manner. In the Synod of Iowa and Other States it found a body that seemed in a position to realize the hope for more men in the mission field of Texas.

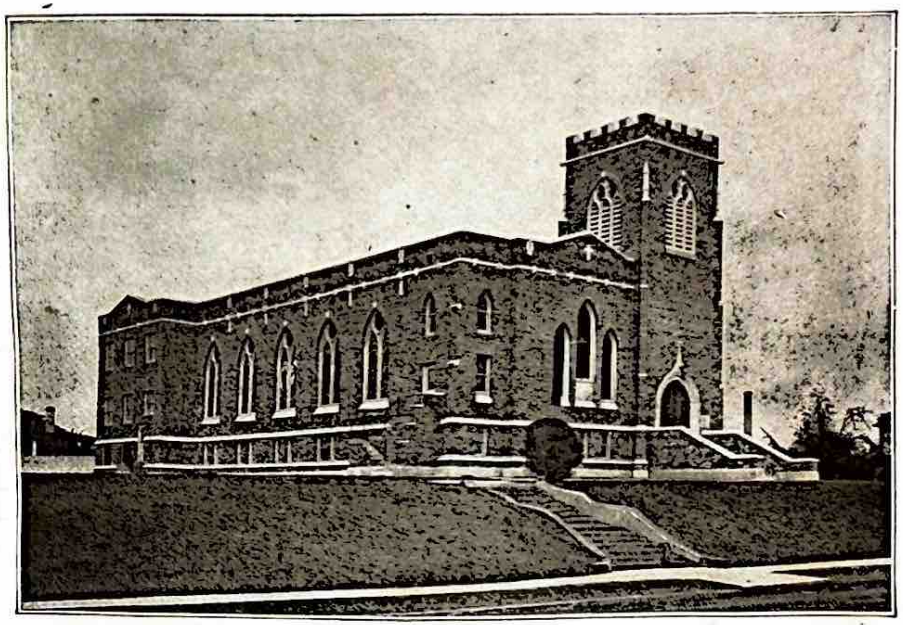


The Lutheran Church at Maxwell, Texas

JOINING THE SYNOD OF IOWA AND OTHER STATES

There existed no differences in doctrine and practice between the two synodical bodies, and there had been friendly relations between them almost from the very beginning of their existence. There seemed, therefore, no reason why the Texas Synod should not unite with the Synod of Iowa and Other States. After several meetings of the mission board and the Synod, at which the Synod of Iowa was represented by the Rev. Dr. S. Fritschel, a petition for admission into that body was sent to the president of the Iowa Synod, the Rev. Dr. J.

Deindoerfer, on the seventeenth day of May, 1895. The petition was favorably acted upon at the general assembly of that body on the fifth day of June, 1896. Thus the Synod of Texas became a district of the Synod of Iowa and Other States, with the same rights as the other districts of the Synod and also the same obligations, but under the following added conditions: The Texas Synod was to retain its name and its charter as also its



The New Lutheran Church at Brenham, Texas

constitution, which, however, in some points, had to be harmonized with that of the Iowa Synod. It also retained its periodical, "Der Lutherische Gemeindebote-fuer Texas" and its customary system of collection. Also the college of the Texas Synod, located at Brenham, Texas, remained exclusive property of the same, under the condition, however, that the general Synod of Iowa should exercise the supervision.

Yet, these events did not come to pass without causing some dissatisfaction on the part of some of the brethren of the Texas Synod. The Synod of Iowa had, among other things, demanded

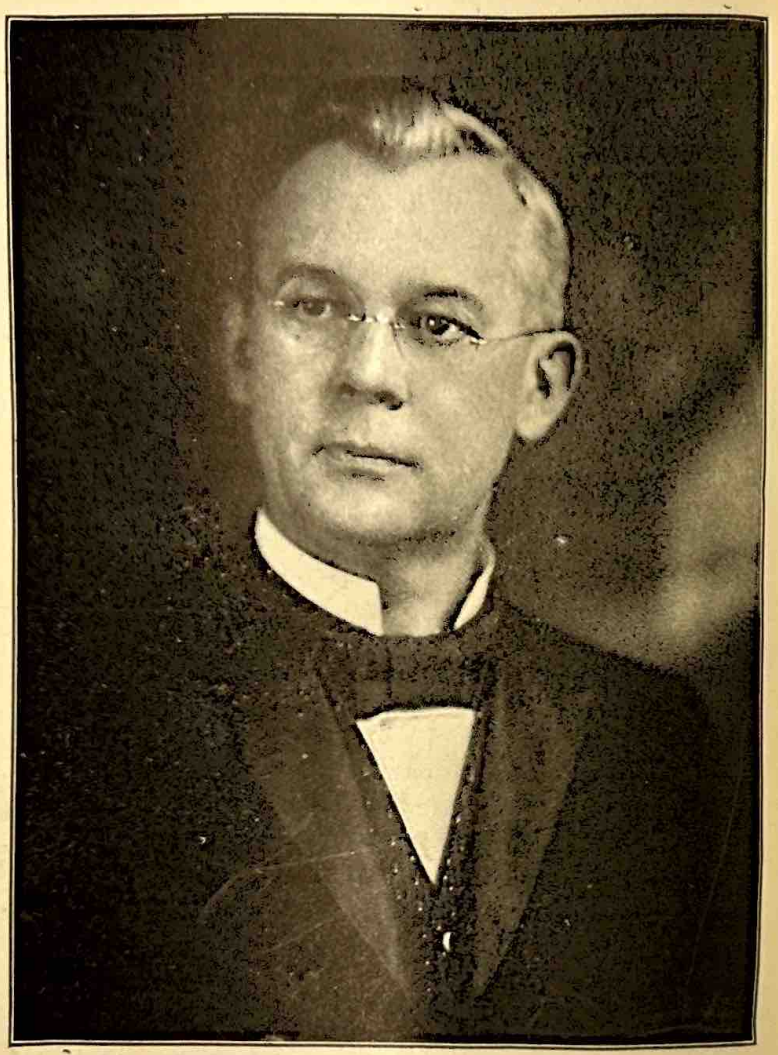
Past President of the Synod of Iowa
Dr. F. Richter, Praeses emeritus

Rev. G. Fandrey
President of the Synod of Iowa

that the Synod of Texas sever its connection with the institution at St. Chrischona, if it should be accepted into the membership of the Synod of Iowa, and that any pastors coming from that institution and desiring to enter the Synod in the future should be required to take a one year's course in the seminary at Dubuque, Iowa, before being permitted to accept a charge. From St. Chrischona had come the founders of the Texas Synod; and for forty-five years this institution had faithfully stood by the brethren of the Texas Synod and had during this time supplied the Synod with not less than eighty-five pastors. Some of the brethren consequently felt this demand of the Iowa Synod to be an affront to the institution, in which they did not wish to be implicated. They therefore withdrew from the Texas Synod and organized the "Old German Evangelical Lutheran Synod of Texas." Nevertheless, friendly relations arose between the two Synods as time passed, and the desire was frequently expressed that a unification of the synods might eventually be effected. In the year 1914 an effort in this direction was made by the brethren of the Old Texas Synod, and of the eighteen pastors who then constituted the ministry of that Synod, ten applied for membership in the Texas Synod and were accepted.

The Synod of Iowa and Other States

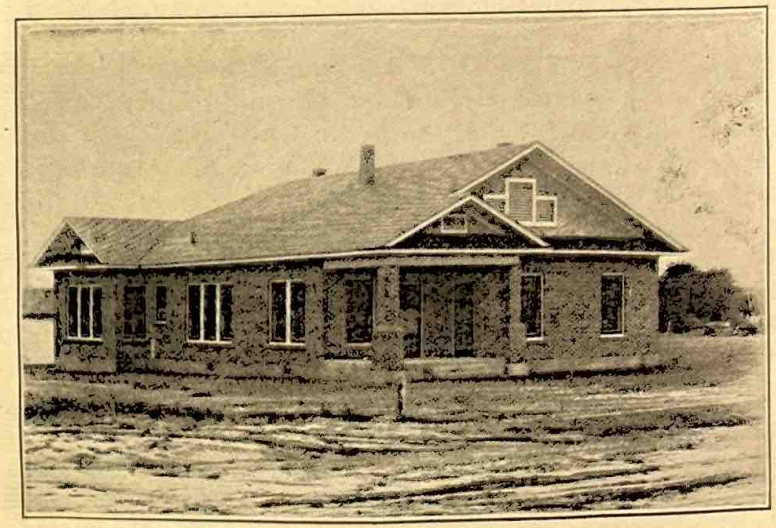
IT may not be amiss in this connection to say a few words about the Synod of Iowa and Other States, in the membership of which the Texas Synod has remained to this present day. The Iowa Synod was founded in the year 1854 on the twenty-fourth day of August by missionaries sent to America by Pastor W. Loehe of Neuendettelsau, Bavaria, Germany. The founders of the Synod were the pastors G. Grossmann and J. Deindoerfer, who had located at Dubuque and St. Sebald respectively, and Rev. S. Fritschel and Cand. of Theol. M. Schueller. The beginning was insignificant and fraught with much labor and privations of many kinds. However, the work was begun in thorough confidence in the favor of a merciful and loving Lord; and His blessings did not forsake the founders. From the very beginning this small Synod possessed itself of an institution in which it sought to educate its own ministry. This offered it the advantage that from the beginning it had available men to put into the large mission-field round about it. Ten years after the organization of the Synod it numbered forty-one pastors and fifty congregations; after twenty-one years 119 pastors and 180 congregations; and at the present it has 588 pastors and 966 congregations. It possesses one seminary, located at Dubuque, Iowa, one college at Waverly, Iowa, another at Clinton, Iowa, and one also at Eureka, S. D. It owns a book concern, the Wartburg Publishing House, at Chicago, Ill., and supports Orphan's Asylums and Old Folks' Homes at Toledo, Ohio, Muscatine, Iowa, and Waverly, Iowa. It also publishes a number of periodicals, among which the Kirchen-Blatt, published in the German language, and the Lutheran Herald, in the English language, are the foremost. At one time it also carried on a mission among the Cheyenne Indians of Nebraska and a Jewish mission among the Israelites of Chicago. The hopes of



Rev. J. Haefner
General Treasurer of the Synod of Iowa

the Texas Synod, connected with the entrance into the membership of the Synod of Iowa and Other States, were not doomed to disappointment. During the thirty-two years of the existence of this relation between the two Synods the Synod of Iowa has supplied the Texas Synod with a large number of able men for its mission field. In fact, the Iowa Synod considers the state of Texas its largest mission field and provides men and monies to the extent of its ability.

The Iowa Synod is divided into nine districts, which cover considerable territory, comprising a number of states of our



New Lutheran Parsonage at Yorktown, Texas

Union. The president of the Iowa Synod for the past twenty-two years has been Dr. F. Richter of Clinton, Iowa.

Reports from the tri-annual convention of the Synod, in session at Dubuque, Iowa, announce the resignation of Dr. Richter as president of the Synod and as editor of the Kirchen-Blatt, the editorship of which he has held for twenty-four years, and the election of the Rev. G. Fandrey of Chicago, Ill., as president of the Synod and the Rev. A. Pilger as editor of the Kirchen-Blatt. At this convention Dr. Richter also was permitted to celebrate the fiftieth anniversary of his ordination; a

fitting close of a long and faithful service in the vineyard of the Lord. This convention will go down in the annals of the Iowa Synod as a most important one also in other respects. For many years there has existed a most friendly relation between the Synod of Iowa and the Joint Synod of Ohio and Other States and also the Buffalo Synod. At the convention, on the twenty-third of August, the resolution was adopted to merge the Iowa Synod with these two church-bodies in an organic union by the year 1928, eighty pastors and forty lay-delegates voting in favor of the merger, and eight pastors and one lay-delegate voting against it.

CONSTITUTION OF THE SYNOD

We will now attempt to give in substance the most salient points of the constitution of the Texas Synod, as adopted after the merger of the same with the Synod of Iowa and Other States.

The name of this church body is "The First Evangelical Lutheran Synod of Texas," and the Synod itself is a district of the Synod of Iowa and Other States. It accepts all the canonical writings of the Old and New Testaments as the written Word of God and the only source, norm and guide of faith and life.

It also accepts each and all of the Symbolical Books of the Evangelical Lutheran Church as the true and unaltered statement and exposition of the divine Word and will, such as: The three Ecumenical Creeds; The Apostles', the Nicene and the Athanasian Creeds; the unaltered Augsburg Confession and its Apology; the Smalcald Articles; the Large and Small Catechisms of Luther, and the Formula of Concord.

It is composed of pastors and congregations who agree to these principles of faith and who have been regularly admitted into the membership of the Synod.

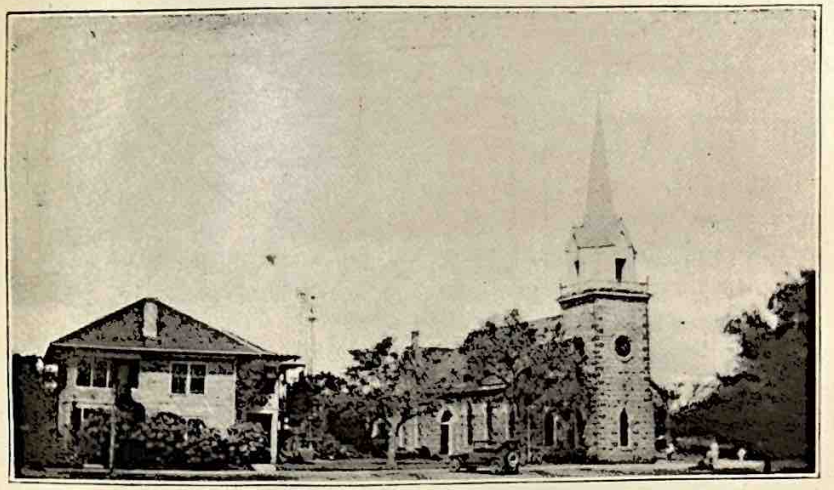
It considers it to be its foremost purpose and duty to serve its congregations with the Word and the Sacraments, to gather and organize the scattered Lutheran members of the Church into congregations, and to obtain fit men for its service in the Church.

It supervises the work in the Synod with respect to the

maintenance of the purity of doctrine and the uniformity in practice.

For the better supervision of the Synod's work it is divided into several visitatorial districts, and meets for a convention annually at such places as the Synod may designate. Besides the pastors, lay-delegates from the various congregations belonging to the Synod, and the professors at Synod's institutions attend the convention with the right to enter into the discussions and to vote.

The officers of the Synod are a president, a vice-president, a secretary, a treasurer and the visitors for the several visita-



The Church and Parsonage of the St. Paul's Congregation at Mason, Texas,

torial districts. The secular affairs are laid into the hands of a board of trustees. For the offices of president, vice-president and visitors only pastors may be elected; for the office of treasurer also a lay-man may be chosen. All officers of the Synod are at all times responsible to the Synod for the faithful execution of their obligations.

Pastors who desire to unite with the Synod must apply for acceptance to the president of the general Synod who may at his discretion refer them to the president of the district Synod,

by whom they may be accepted provisionally. Their membership with the Synod will not, however, be perfected until the Synod meets at its following annual convention. Whoever desires membership with the Synod and would remain in the same, must stand in good repute, may not serve congregations of a different faith, may not be a member of secret orders, must accept the doctrinal standards of the Synod, and must give his endorsement of the same by subscribing to the constitution of the Synod. He is not permitted to enter into any enterprises which might interfere with the faithful execution of his duties as pastor. Should he desire to discontinue his membership with the Synod, he may receive an honorable dismissal, provided, however, that at the time of such withdrawal there have no charges been preferred against him.

Congregations which desire membership with the Synod, must hand to the president of the Synod a copy of their constitution together with their application. Should the president approve of the constitution of the congregation applying for membership, he may accept the congregation thus applying; the membership will, however, not be perfected till the Synod again meets for its annual convention. Should the constitution of the congregation not agree with the principles of the Synod, the president may reject such congregation until the objectional features of the constitution shall have been eliminated.

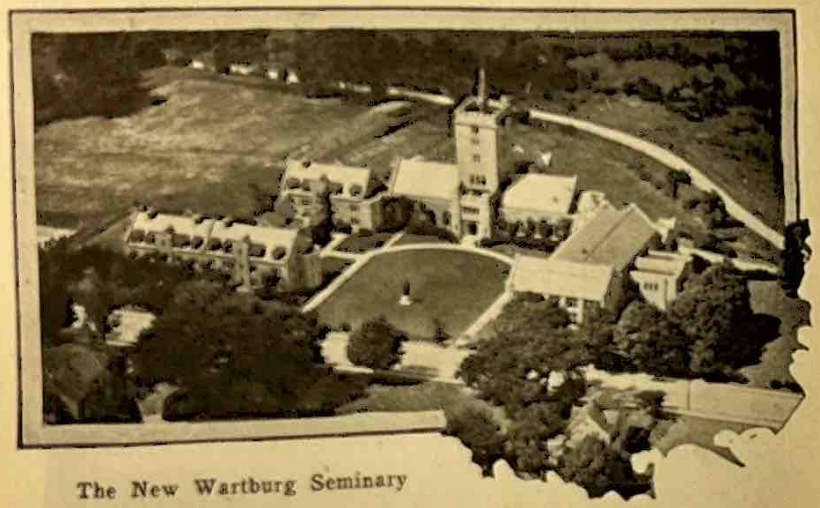
Every parish which consists of one or more congregations holding membership with the Synod is obligated to send one lay-delegate to the annual conventions of the Synod. Should several congregations belonging to the same parish, and holding membership within the Synod send delegates to a convention, then these, too, shall have the vote. Congregations may receive an honorable dismissal from the membership of the Synod under the same conditions as pastors.

Conduct for which pastors as well as congregations may be subjected to synodical discipline may be: the giving of offense by unchristian behavior or the entertaining of doctrinal views contradictory to the confessions of the Church. The principles according to which synodical discipline shall be enforced shall

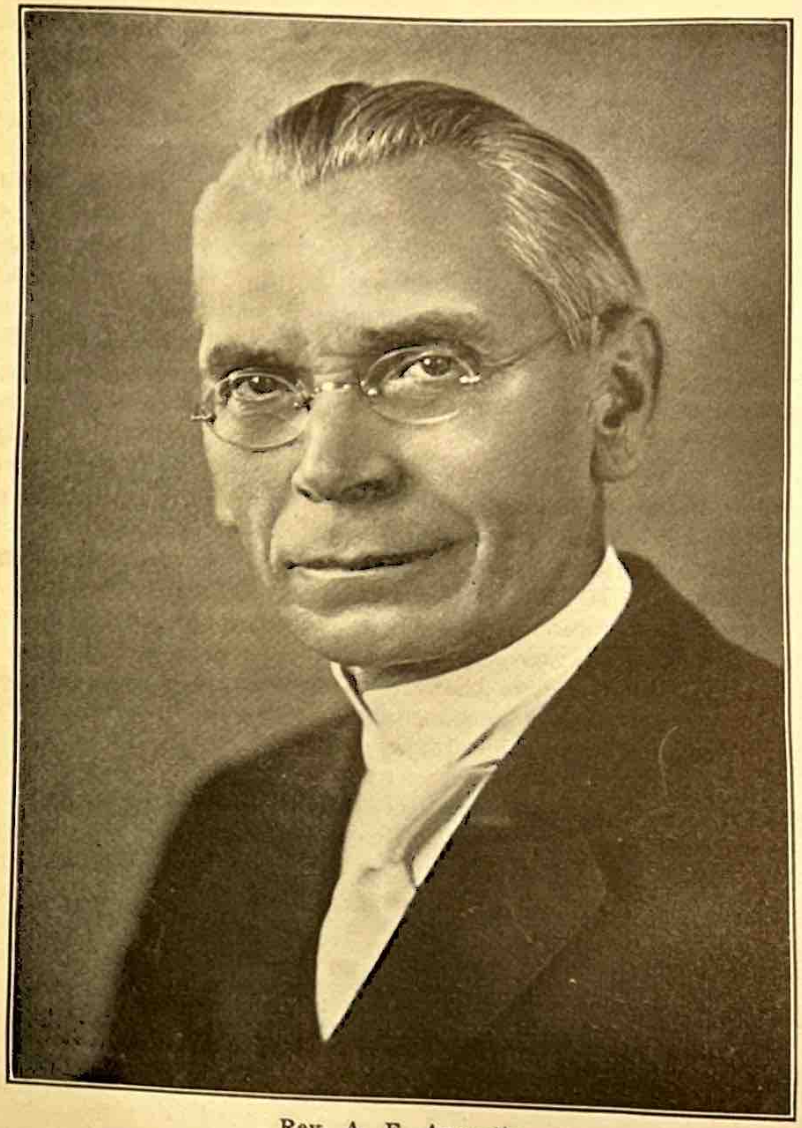
The Old Wartburg Seminary

be those laid down in the Scriptures, Matth. 18, 15-17 and 1 Tim. 5, 19.

Concerning the changing or amending of the constitution the Synod has the following stipulations: that paragraphs 3, 4, 5, 6, 7, 8, 14, 15, 16, 17, 18, 19, 21, 22, 23 and the first half of 26 may not be changed. The paragraphs 1, 2, 9, 10, 11, 12, 13, 20, 24, 25 and the latter half of 26 may be changed when an absolute majority of the voting membership of the Synod at two successive conventions has voted in favor of such change.



The New Wartburg Seminary



Rev. A. F. Augustin
Vice President of the Synod of Iowa

Educational Institutions

The question may arise, as to why the Texas Synod, when it was in such dire need of man-power with which to carry on the work of the Church within its territory, did not emulate the example of other synods in establishing an institution of learning where men might be educated and prepared for the ministry. The fact is, that the Texas Synod early bethought itself of this means of securing the needed workers and made attempts in this direction, but was not permitted to register the same success as the Synod of Iowa or other bodies. As early as the year 1854 plans were conceived for the establishment of such an institution, which would afford an opportunity to train young men for the ministry in Texas and to offer a thorough general education to all who desired it. However, those plans did not materialize. In the year 1870, however, the Synod adopted a resolution to establish and maintain an institution which would offer to prospective students a theological and a normal training course. Several offers to sell buildings which would serve this purpose were made to the Synod. Among the several propositions offered, the one at Rutersville seemed the most inviting. Here stood a commodious building which had already served a similar purpose and which could be bought for $600.00. This property was acquired, the Rev. H Mertz was chosen the supervisor of the institution and a professor was called from the North to be instructor. The institution opened with thirty students. However it was not long-lived, for as early as the year 1878, after having been in operation for but four years, it was discontinued and the property sold for $655.00.

Undaunted by this experience, the Synod made another attempt to establish an institution of learning in 1890. The course of study of this institution was to comprise a preparatory department for the theological course, an academic and a commercial course. Several different localities offered inducements

of a promising kind to the Synod, among which that of the city of Brenham, Washington County, appeared to be the most satisfactory. A number of merchants of Brenham offered the Synod a tract of land and $5000.00 cash bonus. This was accepted. Circumstances induced the Synod also to accept an offer of the German-American School Society of Brenham, to donate to the Synod one acre of land with the buildings already erected thereon, with the conditions, that the institution be continued at Brenham for fifteen years, and that a primary department be maintained in the institution.

The Evangelical Lutheran College at Brenham, Texas

In the autumn of 1891 the Evangelical Lutheran College of Brenham, Texas, opened with an attendance of twenty-one pupils, which number increased to seventy-four in the course of the year. The Rev. G. Langner, the resident pastor at Brenham, was chosen president of the college, and Prof. R. M. Gannon and Prof. C. Klaerner, together with Rev. Langner were the instructors. The institution promised to be a success, and the Synod was thereby encouraged to purchase a piece of property adjoining that of the local Lutheran church, on which stood a large hall. This hall was remodeled and arranged to serve as a boarding house for out-of-town students. Another professor was called in the person of Rev. G. Fritschel. The Rev. G. Langner remained at the head of the institution till 1896, when the Rev. O. Hartmann became his successor. The financial affairs of the college were placed in the hands of a board of directors. When a body of eleven directors proved too unwieldly, the number of members was reduced to nine and later to seven.

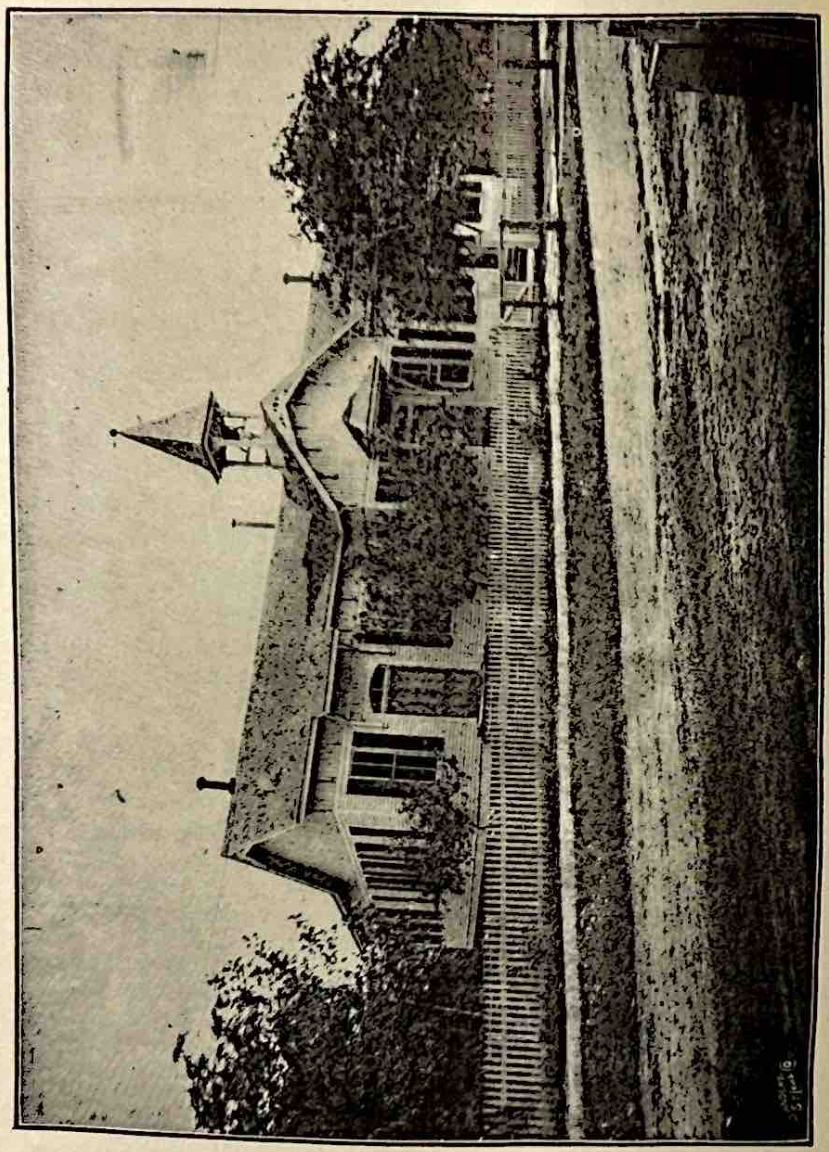
In the year 1893 the Synod found it practical to create an endowment fund for the benefit of the college. $10,000.00 was the amount stipulated for this purpose, and it was to be obtained by means of subscriptions which were to be solicited from the members of the congregations of the Synod. $3,983.00 of this amount were subscribed during this year and the rest during the following nine years. Since then smaller and larger amounts have been contributed to the fund, so that now it totals approximately $12,000.00.

In 1899 under the directorship of the Rev. J. Romberg, who succeeded the Rev. O. Hartmann, the boarding house of the college was enlarged and in 1900 a separate residence was built for the director. The attendance at the college was very satisfactory during all these years. In 1903 Rev. Romberg tendered his resignation to the board of trustees in order to follow a call to St. Martin's congregation at Austin, Texas, after he had com-

Rev. G. Langner

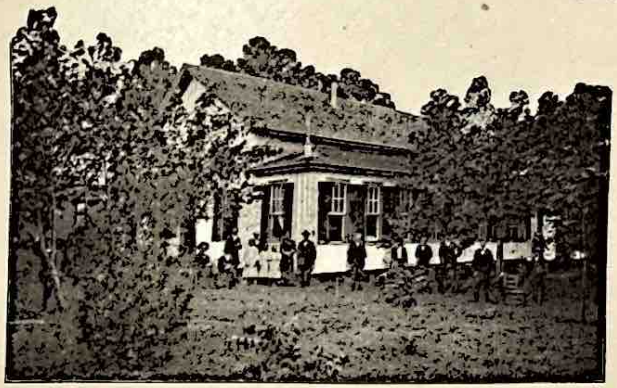
pleted a canvass of congregations of the northern districts of the general Synod for funds for the benefit of the college. The Rev. F. Zimmermann now followed the Rev. Romberg as president of the institution. A decline in attendance which set in about this time raised the question as to what ailed the school. Some blamed the continuous shifting of instructors; others spoke of the lack of proper buildings and equipment. At the convention of the Synod in 1906 the majority of the members of the Synod were convinced of the fact that either a new

location, comprising approximately twenty acres of land, and a building costing about $20,000.00 would have to be secured or the college would have to be discontinued. Previously the real-estate firm of Luedke & Sneed of Austin, had offered the Synod 23 1-10 acres of land at Austin and a bonus of $3,000.00 cash and $1000.00 in labor if it agreed to move its college to that city. The Synod, however, had not at the time of this offer found itself in a position to accept the same. By 1906 the Austin offer had long been withdrawn; no way of obtaining the needed location and buildings was in sight. Therefore the Synod, stared in the face as it was by a lack of equipment and students, and laboring under an oppressive debt deemed it advisable to close the college. Yet, an undeniable necessity existed for an institution where young men who were willing to devote their life to the ministry of the gospel might at least receive their preparatory training for the entrance to the theological course at the seminary of the general Synod at Dubuque, Iowa. To demand of such young men to enter the college at Clinton, Iowa, seemed impracticable. The Synod, therefore, resolved that at least a proseminary should be maintained with one pastor as instructor. The Rev. F. Zimmermann resigned in May of this year, and the Rev. C. Weeber of Coryell, was chosen to preside over the proseminary. On September 25, 1906, Prof. Weeber was installed, and the proseminary opened with four students. As the Synod had agreed that any young men who desired a religious training or who wished to take any of the courses offered might attend, the number of students increased to nineteen the following year. Three of these students were to enter the seminary at Dubuque the following fall. The Synod of Iowa had previously been petitioned to grant the proseminary financial support, but had declined to do so. Now, however, it agreed to permit the Texas Synod to use for the benefit of the proseminary two-thirds of the amount it collected annually for educational purposes. In 1909 the director of the proseminary was in a position to report to the Synod that there were nineteen students in the institution, ten of whom were in the proseminary course, and that four or five of these would be transferred to Dubuque in the following fall. At the con-



Lutheran College at Brenham, Texas (front view)

vention of the Synod of that year there was organized a society known as the "Gemeinde-Delegaten-Verein." Its membership was to be recruited from the ranks of the lay-delegates attending the annual conventions of the Synod, and its purpose was to offer financial assistance to students who desired to prepare for

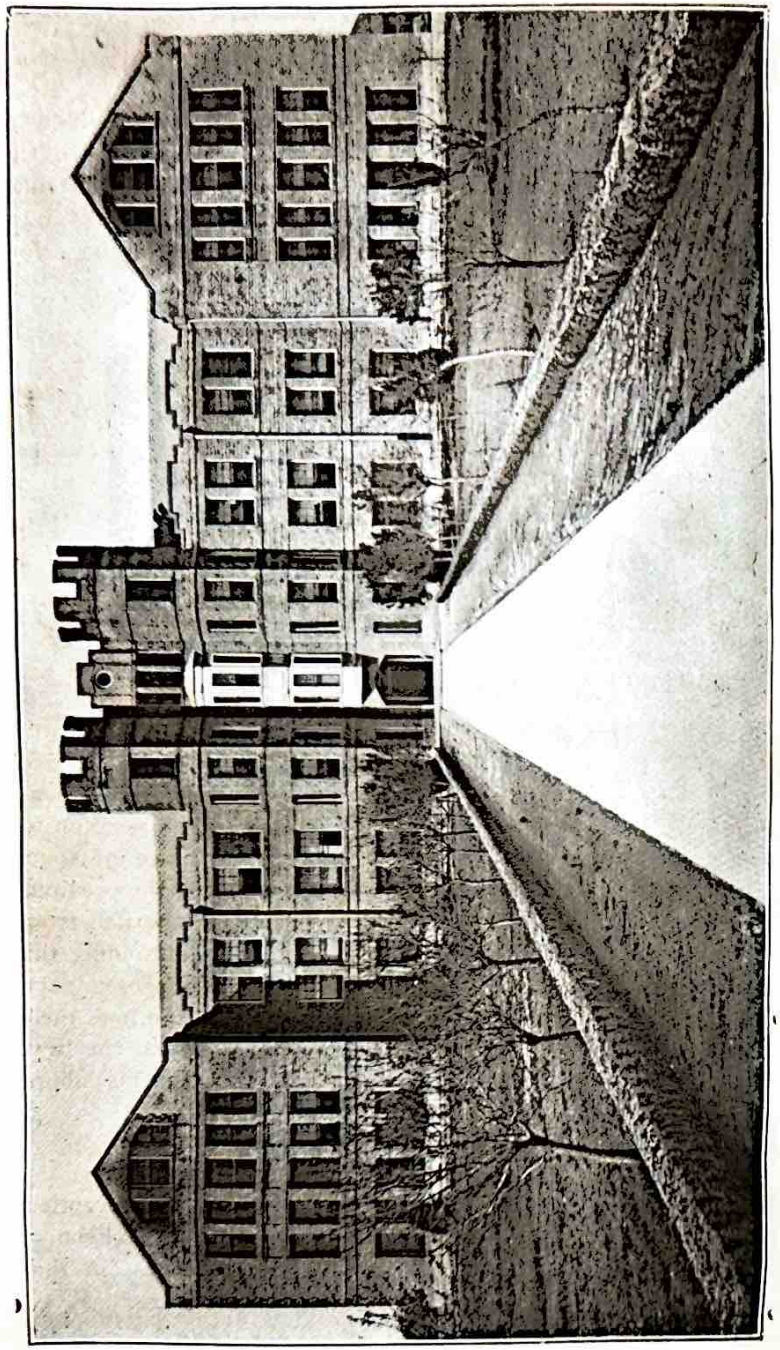


Boarding House at Brenham, Texas

the ministry, but were unable to accomplish this without financial support. This association has been doing considerable and valuable work along this line to the present day. At the convention of the Synod in 1910 Prof. Weeber was in a position to report, that owing to the liberal financial assistance of some friends of the institution it had been possible during the previous year to retire the debt that the proseminary had inherited from the college. Seventeen students were at this time attending the proseminary, ten of these being enrolled in the proseminary course, three or four of whom were expected to continue their studies at Dubuque. In September of the previous year the Rev. H. Krause had been called to assist Prof. Weeber in his labors at the proseminary.

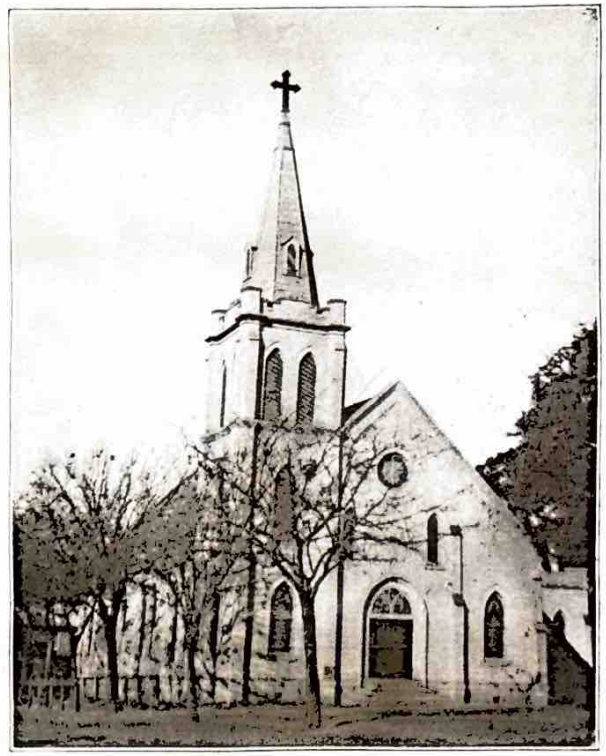
The Evangelical Lutheran College at Seguin, Texas

In the year 1911 the Synod met for its annual convention in the midst of the Zion's congregation at Fredericksburg, Texas. The Business-Men's Club of Seguin, Texas, in this year had chosen a committee consisting of the Messrs. F. C.



The Evangelical Lutheran College at Seguin, Texas

Weinert, R. E. Blumberg and R. L. Wuppermann, to represent it at the convention of the Synod. Their instructions were to make an offer to the Synod which, if accepted, would bring the institution to Seguin. Of course, it was not to remain merely a proseminary, but was to be expanded to include a considerable



Lutheran Church at Seguin, Texas

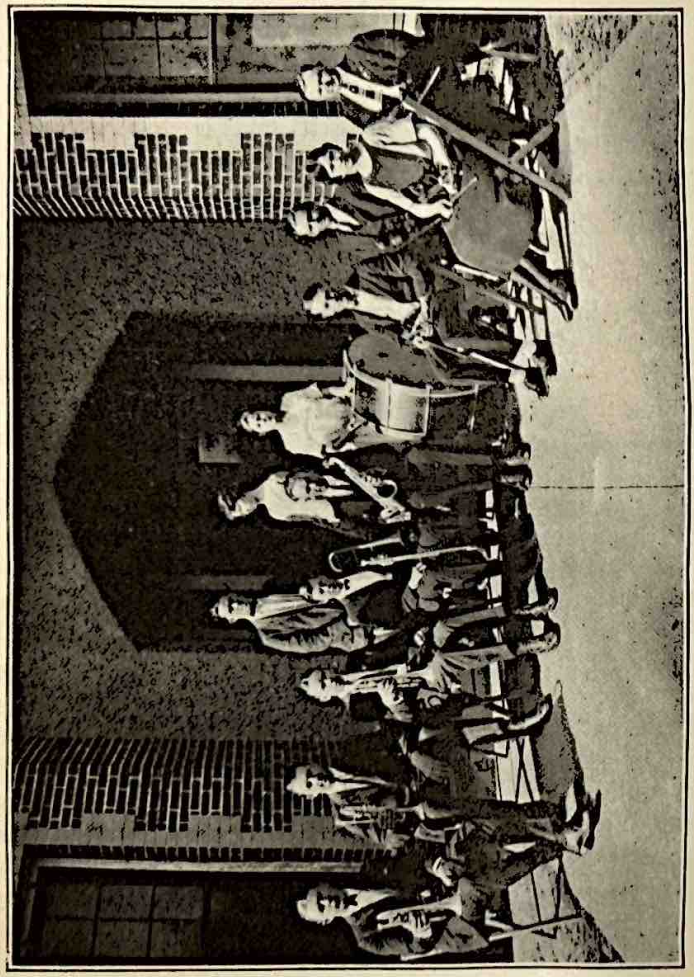
number of other courses. Seguin proposed to donate to the Synod, for the purpose of maintaining a college at that city, a tract of land of fifteen acres, located about three-quarters of a mile from the courthouse, a cash bonus of $20,000.00 and free light and water for the duration of ten years, conditioning that the college remain at Seguin fifteen years, and that the Synod invest an equal amount in the buildings to be erected for the

purpose. The further demand was made that the college maintain a classical, a normal, a science, an academic, a commercial and a music department. After much discussion this offer of the Business-Men's Club was accepted, and a committee was chosen for the purpose of obtaining subscriptions. This committee was composed of the Rev. J. Romberg, president of the Synod, the Rev. O. Hartmann, Director C. Weeber and Mr. C.

Director C. Weber of the Lutheran College at Seguin, Texas

T. Schawe. At the following convention of the Synod this committee was able to report that the desired amount had been oversubscribed to the extent of $18,000.00, and that the property of the college at Brenham had been sold for the sum of $7926.00, which sum might and should properly be added to the building-fund. A building committee now became necessary. This was created by adding the Pastors F. Apfelbach, W. Utesch, M. Schwarz and the Messrs. W. Engelhardt, R. G. Miller, and W. Pflueger to the already existing finance committee. The firm

of C. H. Page & Bro. at Austin submitted an architectural design which was accepted as the building plan of the college after alterations had been made for the purpose of bringing it within the scope of the financial abilities of the Synod, and the contract to build was awarded to M. G. Tadlock Bros., at the sum of $41,500.00, a dwelling to be included. The necessary plumbing and wiring for electric light, however, was not included, and demanded a further expenditure of $5,000.00. The erection of the building began in November of 1911. A cornerstone was donated by the Teich Marble of Llano, Texas. The collector F. Apfelbach, ably assisted by the Rev. C. Ermisch, successfully continued his efforts to obtain further subscriptions. In view of the fact that the Synod had been so unexpectedly successful in obtaining donations, the Business-Men's Club of Seguin agreed to raise its bonus to $25,000, but the soliciting of further subscriptions among the population of Guadalupe and Comal Counties, to cover the additional $5,000, was left to the Synod. The Rev. J. Romberg with others succeeded in obtaining about this amount. It also appeared advisable to employ a matron for the girls' department, to which the Synod agreed. In September of 1912 when the college was to open, the building had not yet been fully completed. The students were at hand, however, and also the instructors, and were eager to begin. Consequently, on the tenth of September, 1912, the college opened with fifty-six students, which number increased to eighty during the year, nine of these being enrolled in the proseminary department. The instructors were the Director C. Weeber, Prof. C. Runge, Prof. E. E. Sitz, Dr. H. Hartham, instructor in music, and Miss Emma Frey, who served as matron of the girls' department. In 1913 two additional residences were built to accommodate the professors and their families. Prof. Braun and Miss E. Harms were added to the faculty as instructors in music and voice culture. An association of ex-students, the Alumni-Association, was created in 1916. Its membership is recruited from the former students of the college. It aims to assist in prospering the work of the college in whatever manner it may find fit. A course in domestic science was added to the course of studies of the college in 1917, and a periodical, "The College

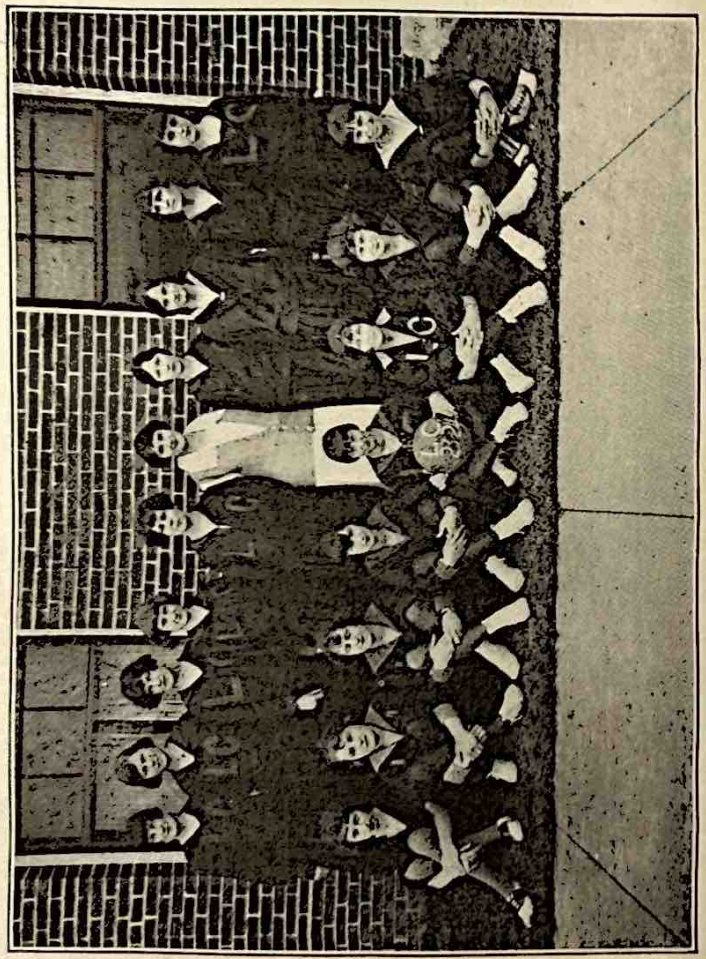


The College Orchestra of the Lutheran College at Seguin

Bulletin" began to make its monthly appearance with the purpose of keeping the friends of the institution in touch with the college and awakening interest for the same.

It had long been the desire of the faculty and the Synod that the college might be affiliated with the State University. In 1923 the director of the college was able to report, that the affiliation had been effected, and that the institution had been granted 13½ units which number subsequently was raised to twenty-three. During all these years the institution has enjoyed a fair attendance, which at one time reached the number of 130. A total of about 1161 have been in attendance at the college during its existence, about 270 have been graduated from the same, and about thirty-four of these have entered the theological seminary at Dubuque, Iowa. Seventeen of these are now pastors in our state. Under the tutorship of an efficient faculty the college has been acknowledgedly doing very successful work in all of its departments and at present is thinking strongly of arranging for the maintenance of a Junior College. One of the most recent developments among the students is a students' council, which is composed of students and members of the faculty. This council has proved itself efficient in the settling of minor difficulties which occasionally arise among the students. The monotony of student-life is broken by the activities of various student-associations, such as the German and English literary societies, the College Orchestra and the Student Choir. Occasionally, too, social entertainments are given in which the students and the faculty participate. The popular athletic games are in vogue also. The institution at present is in need of a girls' dormitory, a gymnasium and the like, which will probably be erected in the near future. A drive is now in progress for funds for this purpose, the goal of which is the sum of $75,000.00, of which at present approximately $8,000.00 have been subscribed. Mention must also be made here of Prof. H. Sibberns and Miss M. Sprain who both have for many successive years faithfully and efficiently placed their many talents at the disposal of the college, the former still holding a position there. The faculty at present consists of Prof. C. Weeber, president of the college, Prof. Dr. W. J. Goerner, Prof. H. Sibberns, Prof. Earl Jacobson,

Prof. J. M. Doerfler, Miss M. Bracher, Miss Adele Krueger, Miss Della Nelson, Miss Elsa Harms, Prof. A. Braun and Prof. Ed. Eberhard.

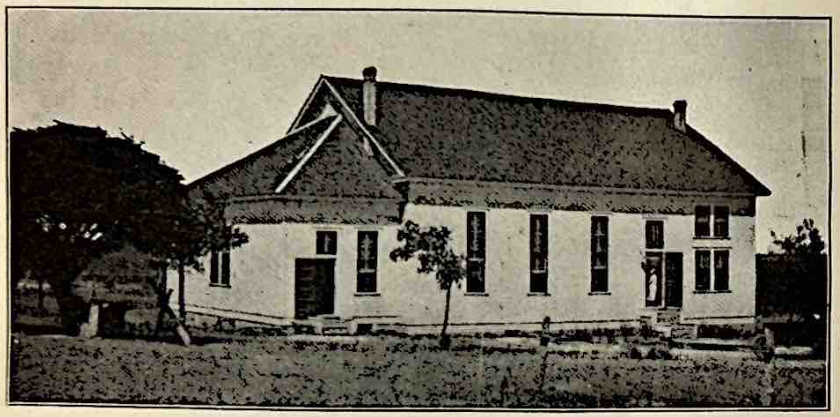


Basket-Ball Team of Lutheran College at Seguin

Societies

DESPITE the existence of many schools of learning and the fact that the Synod has adequately provided for the religious training of its youth at its college, there always remains the condition, that the majority of the young men and women will be unable to avail themselves of this opportunity. The Synod has therefore always insisted that it be made the duty of the pastors and the congregations, to somehow supply ways and means for the effective training of the youth of the congregations at home. The children of the Church receive instruction in religious and church matters at the Sunday Schools and the parochial schools and also are obliged to attend catechetical instructions, leading to confirmation, in which the most essential knowledge of Christian doctrine is imparted to the child. Yet, in this manner only a foundation of Christian knowledge is laid. Upon this foundation there should be continued the building of more knowledge in religious matters. The Synod has therefore always encouraged the organization of societies of young people under the direction and guidance of the respective pastors in the several congregations. These societies are commonly known as Young People's Societies or Luther Leagues. Their purpose is pre-eminently to hold the youth of the congregation in connection with the same, to continue their religious education, and to prepare them for their duties as coming members of the congregations to which they may belong. Social activities of various sorts also enter the program of these societies. These, however, are considered of secondary importance only. The individual Luther Leagues of the several congregations have united into a larger body known as the State Luther League of Texas. While the individual Luther Leagues gather for their meetings in their respective home congregations in monthly meetings or at shorter

intervals, the State Luther League meets only once annually. At these conventions the business matters of the State League are attended to and programs featuring educational and social matters are rendered. The State Luther League again is divided into district leagues which meet annually. The State League has of late been endeavoring to collect an adequate endowment-fund for the benefit of the Lutheran College at Seguin, Texas. There are now within the Synod according to last reports fifty-four Luther Leagues with a membership of 2217. The officers of the State Luther League are chosen annually. The president of the State League at present is Mr. H. W. Pfennig,



The Luther League Hall at Pfluegerville, Texas

vice-president, Mr. A. Neffendorf; secretary, Miss Gertrude Wehmeyer; treasurer, Mr. P. Stricker.

Also a State Sunday School Teachers' Association has been organized. The purpose of this association is to stimulate the interest of teachers of Sunday Schools for their work, to offer helpful suggestions in carrying out this important work among the children of the Sunday Schools, and thus to help to fit teachers more thoroughly for the execution of their duties as instructors of the young. The society fills a want for such an agency within the Synod and, therefore, promises to grow and become effective in the work of the Church. The president of this society is Miss Edna Waltersdorf; the vice-president, Mr. T. A.

Falkenberg; the secretary, Miss Greta Oppe; and the treasurer, Mr. Otto Amberg.

Besides these societies there are a number of others within the individual congregations, which are not organized into state organizations, such as the Ladies' Aid Societies, which have as their purpose to help build the home congregations, to offer help financially and otherwise to institutions of an eleemosynary character, Mission-Societies, Lutheran Brotherhoods, and others. There are now in existence within the Synod seventy-two Ladies' Aid Societies with a membership of 2719, two Mission-Societies with a membership of fifty-five, thirty-eight other societies with a combined membership of 1035. The total amount of money collected for the various purposes of the Church during 1925 was $20,344.15.

The Synod has also arranged for a board of education, the duty of which is to supervise the entire educational work of the Synod, such as in the Sunday Schools, Luther Leagues, etc. This board consists of three members, which are chosen annually at the convention of the Synod. The present incumbents of this office are the Reverends E. A. Sagebiel, W. Utesch and A. L. Wolff.

Church Papers

The foremost duty of the Church is the proclamation of the Word of salvation through our Lord Jesus Christ. To carry out this duty successfully the Church is not only entitled, but bound to use all legitimate ways and means. While the spoken word will always remain the chief means for conveying the truths of God's word to the world, the Church may and should therefore use also the press for the purpose of carrying the glad tidings of salvation into its homes and families. The Texas Synod has always been conscious of this duty, and has endeavored to accomplish something along this line.

As early as the year 1854 the Synod undertook the publication of a periodical which carried the title: "Der Pilger Im Sueden Der Union." The editor was the Rev. H. Wendt of Galveston. Its life was of short duration, however, and after only one year's existence it was discontinued on account of the lack of funds.

A second and more successful attempt was made in the year 1892, when the Reverends G. Stricker and G. Langner undertook the publication of the "Lutherische Gemeinde-Bote Fuer Texas." The undertaking promised to be successful, and the Synod made the paper its official organ, with the Rev. Stricker as editor and the Rev. Langner as business-manager. At first the paper appeared monthly for about three years, selling at twenty-five cents per annum. From the fourth year on, it appeared as a bi-weekly periodical at the subscription price of fifty cents per annum. The printing was done by H. Miller Co. of Brenham and later by the Wartburg Publishing House. In 1893 the editorship of the paper passed to the Rev. G. Langner and the Revs. G. Stricker and Theo. Ander became assistants. The number of subscribers advanced to about 1600, but about the year 1895 the number began to dwindle. Rev. Langner resigned the editorship and it passed to the Rev. O.

Hartmann, and the Wartburg Publishing House began to look after the business matters connected with the publication of the paper. The report of the Synod of the year 1900 gives the

Rev. R. Heise
Editor of the Luther Bote Fuer Texas

Rev. J. Mgebroff as the editor. The Gemeinde-Bote about this time had 1134 subscribers and was again published monthly in 1300 copies. On January 1, 1902, the Rev. G. Langner again succeeded the Rev. J. Mgebroff in the editorship of the paper; and the Rev. O. Hartmann became manager. The subscribers numbered 1078. Owing to the fact that the interest of the members of the congregations in the Gemeinde-Bote seemed to be waning, the Synod in the year 1903 resolved to discontinue the paper after it had been in circulation twelve years.

Again in 1915 the Synod felt the need of a periodical similar to the Gemeinde-Bote and resolved to make a renewed attempt at the publication of such a paper, and the "Lutherbote fuer Texas" came into existence. The paper was to appear

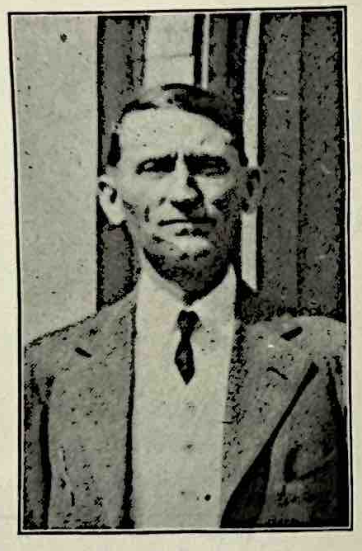
monthly at the subscription price of twenty-five cents per annum. The Rev. R. Heise of La Grange became its editor and in 1916 was in a position to report that 2060 had subscribed for the same. During the years 1918 and 1919 the subscriptions suffered a small loss, however, in 1921, 2900 subscribers were reported. At present the paper has 2800 subscribers. The management of the paper has hitherto been in a position to defray all the expenses connected with the publication of the same and, in fact, there has been a surplus in the treasury. Yet, in view of the increase of wages for labor and the increased cost of material the Synod at its convention of 1926 found it advisable to raise the subscription-price to thirty-five cents per annum. The Luther-Bote endeavors to acquaint its subscribers with the work of the Synod on its various mission-fields, the work of the Lutheran College at Seguin, matters pertaining to the work of the Luther League of Texas and matters of particular interest which pertain to the church life within the individual congregations.

Other periodicals, which are not published by the Texas Synod, but rather by the general Synod of Iowa and Other States, such as the Kirchen-Blatt of which the Rev. A. Pilger is the editor and the Lutheran Herald of which Prof. J. Bodensieck of Dubuque, Iowa, is the editor, are at present also circulating among the membership of the Synod. Among the pastors, particularly, there circulates the Kirchliche Zeitschrift, which is edited by the Rev. Dr. M. Reu of Dubuque. Mention must also be made of two other periodicals, which may be less pretentious than those mentioned, but while not as pretentious and not being published by the Texas Synod directly, are nevertheless important for the work which they seek to represent before the people. The one is the Luther Link, the official organ of the State Luther League, the other is the College Bulletin of the Lutheran College at Seguin. The Luther Link is edited by Mrs. Louise Ziehe and the College Bulletin by the student-body of the college.

Rev. J. Reinsch
Superintendent of Home Missions of the Synod of Iowa and Other States

Missions

The Texas Synod owes its existence to the missionary efforts of its founders and mission-work has been its foremost duty from the beginning. Therefore it has continually sought to broaden its field of labor and to gather into congregations the non-churched Lutherans of the remotest parts of Texas. Re-



Rev. H Schliesser
Field-Missionary of the Texas Synod

cently it has also entered into active work among the heathen population of the isle of New Guinea, especially so, since the Synod of Iowa and Other States has, since the world war, taken over this mission from the Neuendettelsauer Missions-Gesellschaft.

The Synod at the present time has a mission-board, consisting of five members which are elected annually at the convention of the Synod. The members of the present board are the Revs. Theo. Bogisch, president of the Synod, F. Walther, H. Heineke, A. Wolff and F. A. Bracher. Since the Texas Synod is a district of the general Synod of Iowa and Other States, it, with its district-board, operates under the supervision of the mission-board of the general Synod and its superinten-

Miss Emma Engeling

Miss Hattie Dorothy Engeling

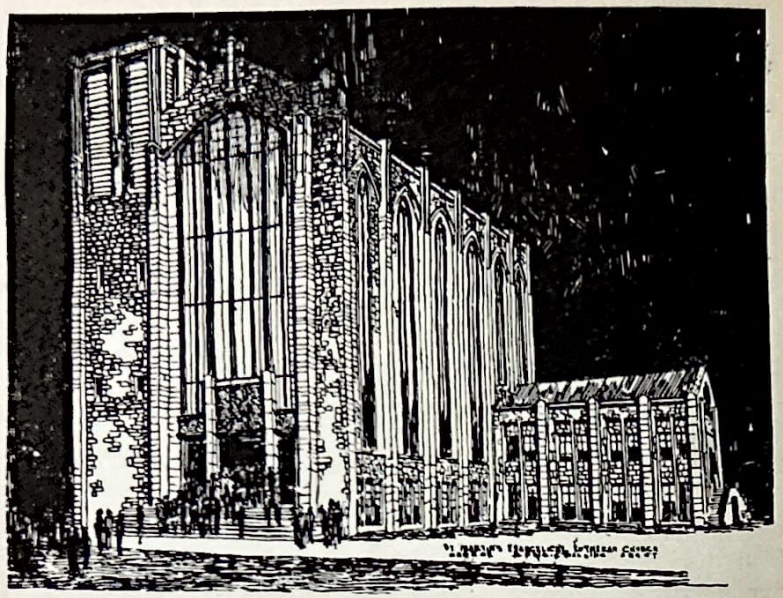
dent of missions who at the present time is the Rev. J. Reinsch of Dubuque, Iowa. The Synod has eighteen missionaries in the home mission-field who are serving nineteen mission-parishes and has a field-missionary, the Rev. H. Schliesser of New Braunfels. The total number of communicant members within these mission-parishes in 1681. According to last reports the Synod collected for the general mission fund $5,942.78, for home missions $4,982.78 and for foreign missions $2,673.03.

The Synod has recently directed its attention also to the

Missionaries Flierl and Lehner of New Guinea with Native Helpers

religious needs of Lutheran students in the University of Texas, at Austin. The St. Martin's congregation at Austin has for some time, together with its pastor, the Rev. F. G. Roesener, been doing a most laudable work in this direction, but has been hampered somewhat in consequence of not being in possession of a building and equipment adequate for the purpose. The Synod, therefore, in the year 1919 at its convention at Mason, Texas, resolved to co-operate with St. Martin's congregation in building an adequate church with a suitable annex. The Synod pledged itself to donate $37,500.00 for the annex. There is now in process of construction a fine church-edifice and an annex which, when finished, will be at the disposal of the congregation and the University students. The Synod, too, anticipates using the annex in coming years for its conventions, since it is becoming too large to be conveniently accommodated in the various congregations in the customary manner. Also the State Luther League may find it necessary to meet here for its annual conventions, since there are prospects that it will soon increase to such proportions that it may be impossible in future to have its conventions in the midst of one or the other of the congregations. The student-mission-work will be supervised by a board consisting of two members of the synodical Home Mission Board, and two members of St. Martin's congregation, under the chairmanship of the Austin pastor.

As for its foreign mission work, the support which the Synod has until recently offered consisted mainly in financial aid. However, in August 1924 the sisters Emma and Hattie Engeling of Beasley volunteered to serve in the capacity of nurse and teacher in New Guinea.



The New Lutheran St. Martin's Church at Austin, Texas

Evangelical Lutheran Church at Columbus, Texas

Charities

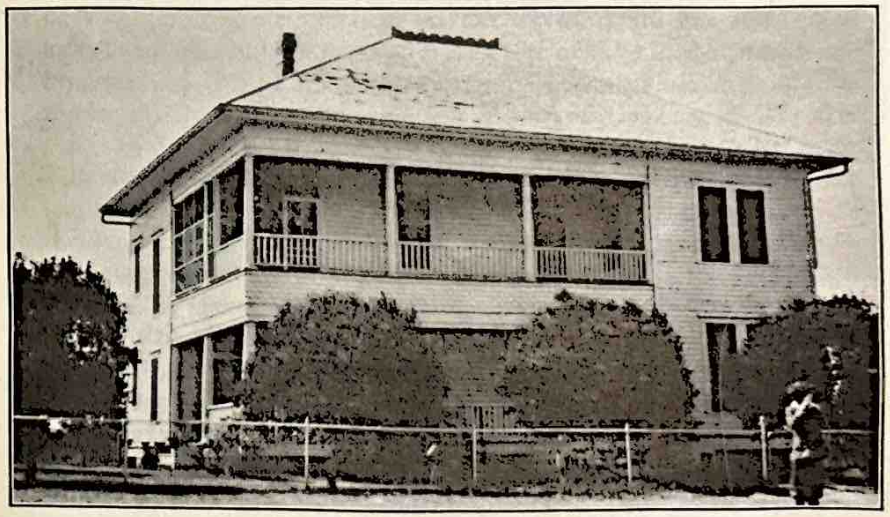
Mention should be made at this place of the Synod's alliance to carry on works of charity. Since the Synod has no orphanage of its own, it has for years been contributing to the support of the Lutheran Orphans' and Old Folks' Home at Toledo, Ohio. Reports of the treasurer of the Synod, the Rev. F. A. Bracher of Fredericksburg, show that the Synod has contributed considerable amounts toward this endeavor, and during the last year contributed the sum of $2,948.17. A movement is at present in progress to arrange for an orphanage in the Synod's midst, as soon as this seems feasible. A society has been organized for the purpose of doing charity work in Texas. It is still a private undertaking, as it has not yet received official recognition by the Synod. According to the society's report of the year 1926 it numbers 152 members and has in its possession $757.91. It does not as yet possess any buildings where actual charity work is being done; the opinion prevails, however, that it will not be long before such work will begin, and that in such event the Synod will grant its support. This society is known as the "Lutheran Aid and Orphans' Society," and has the following officers: Rev. Theo. Krienke, president; Rev. F. Walther, secretary; and Mr. H. A. Lettermann, Treasurer.

Among the pastors of the Synod there exists a fund known as the "Pfarrwittwen-Kasse. "The purpose of this fund is to grant the widows of deceased pastors temporary relief at the demise of the husband.

The Language Question

FOR many years there existed in the Synod a condition which, perhaps, has considerably hampered its efficiency and retarded its growth. The German language had for many years been used to the exclusion of all other languages. The population of Texas, among which the pastors of the Synod at first found their field of labor, consisted almost exclusively of men and women who had immigrated to Texas from Germany, and who consequently spoke only the German language. Also the pastors who first came into the field and continued to come through a span of many years were of German nationality and tongue. The only medium by which they were able to give expression to their religious understanding and feelings, and in which they were able to perform their worship and give instruction to the youth of the Church, was the German tongue. However, dwelling in a country the popular language of which was pre-eminently the English, the youth of the Church soon learned to understand and speak the English, and in many instances became more proficient in the use of the English than the German language. The latter has been the case especially during the last decade or two. Since the Synod did not have men available who were competent to use the English, presumably many of the younger generation turned to churches of other denominations or remained without the Church, and were thus lost to the Synod. As early as the year 1854 the Rev. Wendt, anticipating this danger, emphasized the fact that for the progress of the Synod it was essential that its pastors be conversant with the English as well as with the German language. He suggested the establishment of an institution of learning for the purpose of training young men for the work in the Church and urged that candidates of theology, who came from St. Chrischona, be required to enter this institu-

tion and acquire the use of the English language before they should be charged with the care of a congregation. In the meantime conditions have changed. Most of the men who were sent to Texas from the North by the Synod of Iowa were able to conduct their work in either the German or the English language; and during the latter years the Texas Synod has won a number of young men for the ministry from its own midst who are entirely capable of satisfying the demands of the English speaking membership of our Church. These men have taken up the English work with energy and in consequence thereof a considerable number of congregations in the Synod are now having much of their work done in the English language.



Lutheran Parsonage at Pfluegerville

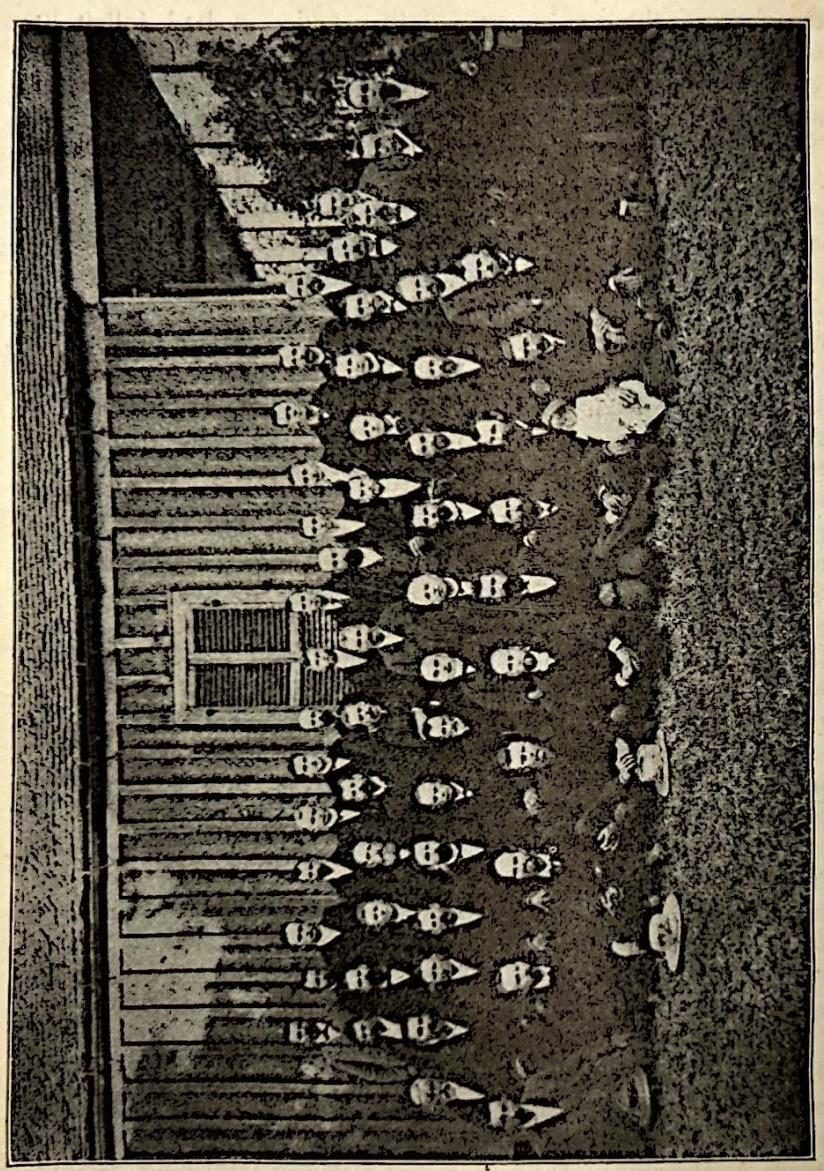
National Events Touching the Life of the Church

Since the life of a church is closely connected with that of the nation in the midst of which it is planted, there are at times not only domestic affairs but also national events that affect the work of the Church. Such an event came to pass when the armies of the North and those of the South lay in a death grapple at the time of the civil war. The Southern States, in resentment to the attitude of the North toward the slavery question, had arisen in defiance, and the state of Texas joined them in the strife. In the course of events Texas was completely cut off from all northern markets. Its neighbor to the south, Mexico, became its refuge. The farmers of Texas sought and found markets for their products in this country and from there received, in return, the few necessities of life which were then and there to be had. Long caravans of covered wagons, drawn by oxen, transported the farmers' cotton and other products to Mexican markets and returned with flour, sugar, clothing and the like. Money became so rare an article, however, that it was exceedingly difficult for many to purchase these things. The Confederacy had indeed issued a currency which at the close of the war was to be redeemed with silver; but as the Southern government threatened to collapse, this currency depreciated to such an extent that $6,000.00 of Confederate currency amounted to but $100.00 in silver. Ultimately coffee, sugar, and clothing became so scarce that roasted maize and sweet-potatoes were substituted for coffee, and molasses supplanted sugar. Flour cost $70,00 per barrel. Current events were printed on old wallpaper, printing paper not being available; and the quill again, as of old, took the place of the pen and the pencil.

The Confederacy had required all of its man-power, from the age of seventeen to fifty years, to enlist in the service. The work at home had to be left to the women and children. By

the close of the war many a father and son had fallen in battle or had died of disease. Of others who returned many were broken in health and became a burden and sometimes a menace to the people at home and thus also to the Church. The germ of the dreaded yellow fever was carried from the camps to the homes by those returning, and in 1869 an epidemic of yellow fever swept over the state. A report of that year shows that out of ten congregations of the Synod 335 persons succumbed to this dreaded disease. Also three pastors sacrificed their lives. Under such conditions it was naturally difficult for the Church to prosper.

Another event, similar to this, is of a more recent date. The government of the United States had entered the World War and undertook the equipment and the expediting of a military force beyond the sea. This event which concerned every individual of the nation naturally demanded and received the greater attention for the time being, to the exclusion of many matters pertaining to domestic life. The membership of the Texas Synod which had now for many years shared the liberty and the prosperity of the land and its government, and had found a new home, though German in its origin, could not permit itself to stand aloof of these proceedings. It felt that it owed to our government undivided loyalty and patriotism. It reminded itself of Romans 13; and its prayers sought the throne of God in behalf of our Government and of the youth of the land which was rallying to the country's flag. It also took to active service in behalf of the cause as far as its abilities permitted. Reports available from those years testify that the membership of the Synod invested approximately $600,125.00 in liberty bonds, $161,116.00 in war saving stamps, donated $27,470.00 to the Red Cross, and spent $3,600.00 for religious endeavors among the young men of the army. Approximately 900 of its young men entered the service, and about fifty of these fell in battle or died of disease. Its Ladies' Aid Societies shared in those activities which were necessitated by the conditions then prevailing. It also had 3 camp pastors, the Reverends A. Hartmann, H. Ander, and I. Haag rendering valuable service in the army.



Synod of 1901 at Cuero, Texas

Anniversaries

FROM the seventh to the eleventh of November of the year 1901 the Texas Synod celebrated its fiftieth anniversary in the midst of the Evangelical Lutheran St. Mark's congregation of Cuero, Texas. Sixty-one pastors and delegates gathered for this event. The Rev. Dr. J. Deindoerfer was present to represent the Synod of Iowa and Other States. The Synod opened its exercises with a divine service at which the Rev. A. Falkenberg, president of the Synod, spoke on 1 Peter 1, 19. During the forenoon sessions of the Synod the Rev. J. Romberg, professor at the Lutheran college at Brenham, presented theses on: "The Word and the Sacraments as the Means of Grace." The Rev. J. K. Poch delivered the confessional address, and on the following Sunday the Rev. G. Stricker delivered the festival address based on 1 Sam. 7, 12. Also Dr. Deindoerfer spoke at this service, expressing sentiments of well-wishing on the part of the general Synod and speaking words of encouragement. In the afternoon Prof. E. Gerfen delivered the English address, and Prof. J. Romberg spoke on the Lutheran college. And as this Sunday, the tenth of November, happened to be the anniversary of the birth of the great Reformer Dr. Martin Luther, the Rev. C. Mueller took occasion to speak on the work of the Reformation at the evening service, and the Rev. G. Langner delivered the closing address. The Reverends Theo. Bogisch and F. Apfelbach also spoke at services which took place during the week. The Rev. J. Mgebroff had prepared an elaborate and well executed history of the Texas Synod covering the life of the Synod during the past fifty years. It was a memorable event which the Synod had celebrated, and all hearts, especially of those who had for many years shared in the work of the Synod and the blessings of the Lord, must have been filled with the sincerest gratitude.

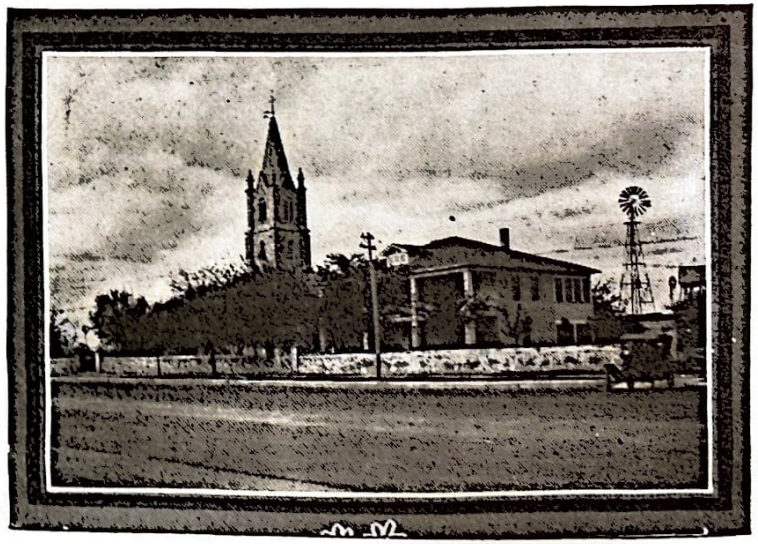
The report of the Synod for that year showed a membership of forty-four pastors, seventy congregations, 7,500 communicant members, and 12,800 souls. During this period of fifty years about one hundred congregations must have been organized; and about 10,000 communicant members must have been gathered into these congregations. It had established and maintained a periodical for eleven years. In appreciation of what the Lord had done in its behalf, the Synod resolved to ask a thank-offer-

Rev. O. Hartmann

ing from all of its congregations, the proceeds of which were to be used for educational purposes. The Rev. G. Stricker, in the closing remarks of his report on this event says, that since the Lord has clearly been so gracious to the Synod during the past fifty years, the brethren may feel assured that he will stand by His flock also in the future.

Recent events have proved the pastor's trust and hope to have been well founded, for the Synod has by the Lord's grace been permitted again to celebrate. Zion's Church at Fredericksburg was the place chosen for the occasion. On the third day

Rev. F. A. Bracher



Church and Parsonage of Zion's Church at Fredericksburg, Texas

of May, 1927, and the following days seventy-five pastors, seventy-five lay-delegates and seventeen visitors gathered here for the purpose of celebrating the Synod's seventy-fifth anniversary.

A committee consisting of the Reverends R. Heise, H. Krause and M. Schwarz had arranged an elaborate program for the occasion. Devotional services were held at Zion's Church

Rev. J. Mgebroff
Author of the History of the Texas Synod covering the first Fifty Years

and the Evangelical Lutheran Church on Tuesday, Wednesday, Friday and Sunday. The speakers were the Reverends Theo. Bogisch, K. Konzack, K. Poch, Dr. J. W. Goerner, P. Leonhard, P. Gogolin, G. A. Fandrey, G. Langner, O. Lindenberg, A. Hartmann, V. Albert, F. Walther and J. Harder. During the Sunday afternoon hours, services were held at the school auditorium. The speakers were Director C. Weeber, and the pastors A. L. Wolff, W. Mueller, and M. Heinrich. Among the addresses delivered, the opening address by the Rev. Theo. Bogisch based

on 1. John 1, 9 and the festival address of Sunday morning by the Rev. G. A. Fandrey of Chicago, Ill., president of the Iowa Synod, deserve particular mention. A musical program was rendered on Thursday night at which the Reverends F. Walther and Theo. Streng delivered lectures on church-music and song. The Luther film and a film depicting student-life in our educational institutions were presented at the school auditorium on the following nights.

Seven business sessions were held during the convention. They were given a happy beginning by a well received address of welcome by the Hon. Judge H. Usener of Fredericksburg. Then followed the reports of the officers and the standing committees of the Synod. The president's report naturally demanded the greater interest. It was presented in a tone quite in harmony with the occasion and exalted the name of the Lord who so wondrously protected and guided our Synod during the past seventy-five years.

Conclusion

Dear Reader, this is briefly the history of the First Evangelical Lutheran Synod of Texas; a history at once interesting, instructive, and encouraging; now and then marked with discontent, discord, reverses, and resulting suffering but also with forbearance, self-sacrifice, courage, and a mighty trust in God and, surpassing all else, with an unbounded grace and blessing from the Lord.

After the Synod had been in existence for twenty-five years, it numbered twenty-seven pastors, one licensed catechist, eighteen synodical congregations, twenty-nine preaching stations, and 980 members. A further twenty-five years increased its membership to forty-four pastors, three teachers, forty-one synodical congregations, thirty-one preaching stations, 2452 voting members, and 7,445 communicant members. The last report within our history period shows the following standing: seventy-nine pastors, one ordained professor, three retired ministers, 115 synodical congregations, twenty-seven congregations that have not affiliated with the Synod, twenty-four preaching stations, 9,430 voting members, 25,000 communicant members, and 38,045 baptized members. During the year covered by this report 1,296 children and 112 adults were baptized, 1246 were confirmed, and 27,944 communed. There were 8,870 children of scholastic age, 8,649 pupils in the Sunday Schools, 1,002 children taking catechetical instructions, 1,519 pupils in Saturday and summer schools, and 246 students at institutions of higher learning. Fifty-nine of these were in Lutheran institutions, forty in schools of other denominations, and 147 in state institutions. There were seventy-five Ladies' Aid Societies with a membership of 2,719, fifty-four Luther Leagues with 2,217 members, two Mission Societies with fifty-five members, and thirty-eight other societies with 1,035 members. The total amount of money collected by these societies during 1925 and

donated for church purposes was $29,344.15. The treasurer of the Synod reported the following income for the year: For Synodical Institutions $9,824.91, Missions in general $5,942.78, Foreign Missions $2,673.03, Synodical Treasury $1,759.11, Retired Ministers $1,734.09, Students' Help $736.18, Church-extension Fund $599.16, Jewish Missions $11.50, Orphans' and Old Folks' Home $2,948.17, Building Fund $3,312.86, District Treasury $252.43, Miscellaneous $3,698.84; a total income of $38,475.55 for the year.

Thus has the Lord blessed our efforts. We now have a church-body that is powerful to accomplish incomparably more and greater things than the humble body of the past. Neither is the opportunity lacking. Our field of labor remains the great state of Texas with its 265,896 square miles of hills and fertile lowlands and its rapidly increasing population of 5,397,000; still a mighty mission field. The members of the Church have become wealthy; and the Lord has blessed our congregations with many young men and women who enjoy many beautiful gifts, plentiful opportunities for education and are capable of much and valuable service in the Church.

May we realize these God given opportunities and possibilities and prove ourselves worthy of the Lord's love and trust. May his divine Spirit sweep through our congregations, possess the minds and hearts of our people young and old, and urge them on to greater efforts; and may the Lord grant much fruit for the benefit of our fellow-man and unto the glory of God.

Forward still! Forward still!
Zion, rise and onward move;
Let thy light be brightly glowing,
Cease not from thy early love:
Seek the fount of life that's flowing
Strait the gate, yet on with steadfast will.
Forward still! Forward still!

THE MOST IMPORTANT ITEMS FROM THE REPORTS AND RESOLUTIONS OF THE SYNODICAL CONVENTION OF 1927

From the President's Report

The most prominent of all reports delivered at the convention was that of the president of the Synod. In his report the president acknowledges above all else the bounteous grace and loving-kindness of the Lord who for seventy-five years has protected and abundantly blessed the organization. He reports that eighty-five pastors, 146 congregations, thirty-two preaching stations, 25,951 communicant members, and 38,056 souls constitute the Synod. For thirty-six years the Synod has maintained a college and a proseminary. During this time forty-five pastors have received their preparatory training for the theological course at these institutions. At present thirteen students are preparing for the theological course, and seven are completing their training at Dubuque. One pastor was ordained during the past year, and the Synod has received four applications for membership from pastors and six from congregations.

Pleasing progress was observable during the past year, especially with respect to acquisition of properties by the various congregations. Dedications of new churches and parsonages were prevalent. The mission congregation recently established at New Braunfels acquired a parsonage for $3000.00. The first Ev. Luth. congregation at Somerville, the St. John's congregation at Castell, and the congregation at Witting dedicated new churches. The congregations at El Campo, Runge, Yorktown and St. John's at San Antonio dedicated up to date parsonages. Other improvements of church property were numerous; and also the college at Seguin enjoys a new acquisition which consists of a pipe organ. This instrument was presented to the college by the First Ev. Luth. congregation at Galveston. Anniver-

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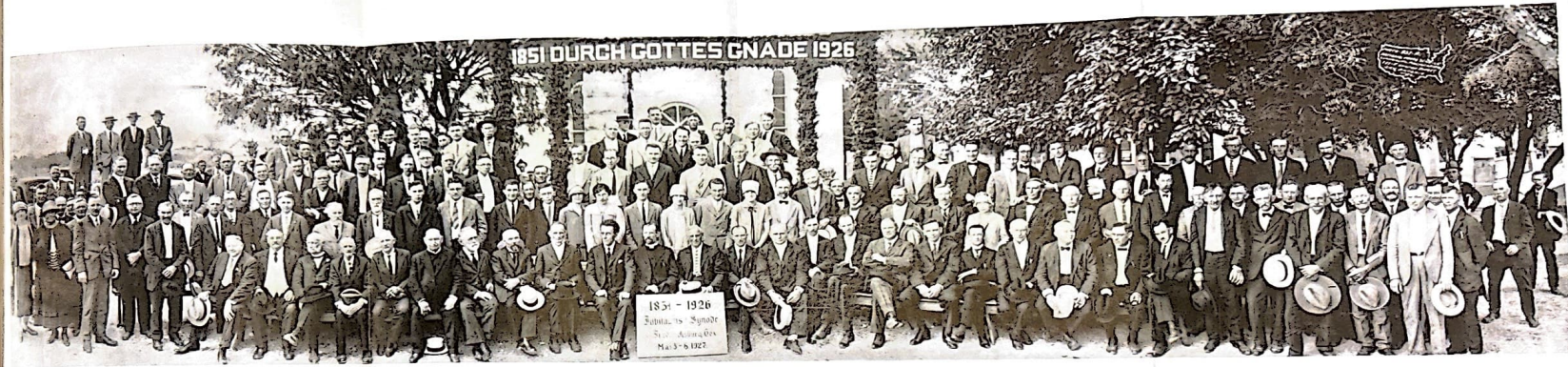

Jubilee Synod at Fredericksburg, Texas, 1927

From the Report on the Austin Student Mission

The past year has been one of much activity with St. Martin's Congregation at Austin. The congregation began the construction of its new $150,000.00 Church edifice and of the annex to the same. The amount expended to date for the purpose is $67,000.00. The work among the Lutheran students of the University has been continued diligently. This work has been appreciated greatly by them and has made them willing assistants to the pastor on many occasions. $30,914.56 of the $37,500.00 pledged by the Synod for the construction of the annex have been collected. About $3,043.64 have been subscribed but have not yet been paid. A remainder of $3,541.80 must be collected, and subscriptions for the amount should be sought as soon as possible.

From the Report of the Board of Education

This Board reports that there are approximately 8,000 children of scholastic age within the Synod. Of these 1,013 attended summer school; 145 Saturday schools, and 137 a Monday school. Summer schools were conducted in twenty-three, Saturday schools in five and a Monday school in one congregation. Thus it was that only 2,287 children received religious instructions otherwise than through the Sunday Schools and Confirmation Schools. The most satisfactory arrangement for the religious training of the youth of the Church would undoubtedly be a parochial school. There is, however, no congregation in the Synod that can at the present time boast of such an institution. It should be made the duty of every congregation to establish such a school.

Two members of the board were in attendance at the conventions of the State Luther League and the State Sunday School Teacher's Association. They report that these societies are doing valuable work among the young people and the Sunday School teachers, and that recently introduced district conventions one of which was held at Meyersville and the other at Yorktown have proved to be a success.

There are fifty-three Luther Leagues with a membership of 2,041 in the Synod. Twenty-one of these hold membership in the State Luther League. Sixty-nine congregations have no

organization for young people. Improvement should take place here. It should be the aim of every congregation to have a Luther League and every League should be a member of the State League.

From the Report of the President of the Lutheran College at Seguin

Professor C. Weeber, the president of the college, reports that twenty-eight students graduated from the College last year. Three of these will enter the Seminary at Dubuque, Iowa, and eight will enter Junior colleges. About twenty-eight pastors and a number of students devoted their spare time during the summer months to the soliciting of students for the college. The average attendance during the year was eighty-three students of which seventeen were in the academic, seventeen in the commercial, six in the home economics, six in the normal and fourteen in the proseminary department. Twenty-four were in the department of music. Various causes contribute to reduce the number of students that are in attendance at the college, among which may be mentioned the convenience with which students may acquire a High School education at home and the inability of the college to offer to students anything higher than the High School course obtainable at home. The Synod is at present, therefore, contemplating the establishment of a Junior College at Seguin. The state inspector had much to compliment the college on at a recent visit, and the prospects of adding a few more credit units to the present twenty-three are very good. Numerous persons remembered the college with valuable gifts during the past year among which a pipe organ from the First Ev. Luth. Congregation at Galveston deserves special mention.

From the Report of the Editor of the Luther-Bote

The number of subscribers to the Luther-Bote has been reduced during the year. There are at present 2,722. Receipts during the year amounted to $847.67, and the disbursements to $762.16. One of the causes of the reduction in the number of subscribers to the Bote must be sought in the discontinuance of the German language among the youth of the church. However,

the Luther-Bote still has a duty to perform among those who are capable of using the German. This duty consists of placing good Christian literature in the homes of our Synod.

From the Report of the Chairman and the Secretary of the Lutheran Aid and Orphans' Society

The work of this society which numbers 173 members is being better understood and appreciated. Many gifts were presented to it among which should be mentioned a gift of $200.00 by Mr. Timmermann. Some Sunday Schools have also participated in the work. The receipts of the society during the year were $547.27. A late acquisition of the society is a state charter.

Resolutions

1. The Synod expresses:
   A. Its appreciation of letters and telegrams of congratulation from the First Ev. Luth. Congregation at Galveston, the Rev. L. Hoefer, Superintendent of Missions Rev. J. Reinsch, The Rev. J. Haefner, General Treasurer of the Synod, and the St. Paul's Congregation at Runge, Texas.
   B. Its satisfaction at the fact that by the Lord's grace it has been permitted to continue a blessed membership with the Synod of Iowa and Other States for thirty years.
   C. The hope that with the Lord's help all hindrances to an organic union with the Joint Synod of Ohio and Other States may be overcome, and such union be effected to the honor of God and the benefit of the Church.
2. Resolved to honor the memory of the late Pastor A. Falkenberg by appropriate exercises at the usual devotional service of Friday morning.
3. Resolved to submit the prevailing controversy with the Ohio Synod concerning the position of the "inerrant" in the confessional paragraph of the proposed constitution of the prospective new body to the several conferences for their discussion at their next meetings and to pass on it at the next annual convention of the Synod.

4. Resolved that the Board of Trustees of the Lutheran College at Seguin be instructed to gather and deliver to the Synod at its next annual convention all necessary information pertaining to the establishment of a Junior College.

5. Resolved that the collection of funds for the benefit of the Lutheran College at Seguin be completed during the Fall of the year 1927.

6. Appreciation is expressed at the promising condition of the mission (recently begun) at New Braunfels, for the help of the Sunday Schools, and Ladies' Aid Societies in this cause, as also of the fact that this mission shall soon receive its own pastor thereby relieving the field missionary of his duties there and making it possible for him to serve elsewhere.

7. Resolved that the Mission Board be instructed to arrange for religious services at San Marcos and at the Agricultural and Mechanical College at Bryan, Texas, for the benefit of Lutheran students who may attend the state institutions at these places.

8. Satisfaction is expressed with respect to the activities of the State Luther League and the State Sunday School Teachers' Association. The Luther Leagues and Sunday Schools that have not affiliated with the state organizations are urged to unite with them. A vote of appreciation and thanks is passed in behalf of those congregations and societies which so kindly entertained the conventions of the last year.

9. In order that the youth of our church may receive a more thorough religious training than has hitherto been the practice the establishment of parochial schools in the congregations is urged.

10. Resolved that the Board of Education be instructed to submit definite plans for the establishment of parochial schools to the Synod for its discussion at its next annual convention.

STATISTICS

From the Reports of the President and the Secretary of the Synod we submit the following statistics for the year 1926-1927.

Pastors	81
Ordained Professors	1
Retired Ministers	3
Congregations	146
Preaching Stations	32
Synodical Congregations	122
Independent Congregations	24
Voting Members	9,841
Communicant Members	25,951
Baptized Members	38,056
Children within Scholastic Age	8,319
Children in Sunday School	9,778
Teachers	760
Students at Institutions of Higher Learning.	100
Students at Lutheran Institutions	61
Students at non-Lutheran Institutions	39

OFFICIAL ACTS

Baptisms:	
Children	1,273
Adults	103
Confirmations:	
Children	1,001
Adults	300
Burials:	
Children	130
Adults	432
Marriages:	479
Communicants:	27,745

SOCIETIES

Ladies' Aid Societies	85	3,145 members
Luther Leagues	54	2,151 members
Mission Societies	3	76 members
Other Societies	47	1,112 members

Funds collected by these societies for the past year amounted to $24,851.00.

VALUE OF CHURCH PROPERTY

Churches	$838,400.00
Schools	17,200.00
Parsonages	205,450.00
Other Property	84,955.00
Total	$1,332,435.00

FROM THE TREASURER'S REPORT

Receipts for:	
Educational Institutions	$8,087.99
Home Missions	4,782.86
Foreign Missions	3,166.91
Synodical Treasury	1,553.28
Retired Ministers	1,652.59
Church Extension Fund	616.66
Student Aid	1,056.24
Jewish Mission	6.26
Orphans' and Old People's Homes	2,364.63
Missions in General	6,742.66
District Treasury	289.41
Miscellaneous	2,616.42
Trustee's Expense Fund	734.31

ELECTION RESULTS

President: Rev. Theo. Bogisch.
Vice-President: Rev. M. Heinrich.
Secretary: Rev. O. Lindenberg.
Treasurer: Rev. F. A. Bracher.
Trustees of Synod: Rev. A. Wolff, Rev. M. Heinrich, Rev. J. Haag, Mr. H. H. Sagebiel and Mr. H. A. Lettermann.
Board of Directors of Seguin Coellge: Director C. Weeber, Rev. T. M. Janssen and Mr. H. Kramme.
Board of Appeals: Rev. J. K. Poch and Rev. P. Gogolin.
Board of Education: Rev. E. A. Sagebiel, Rev. A. Baetke, Rev. K. Konzack.

Home Mission Board: Rev. Theo. Bogisch, F. A. Bracher and Rev. F. Walther.

Committee for Apportionment: Rev. H. Krause, D.D., Rev. M. Heinrich, Rev. F. A. Bracher, Rev. O. Lindenberg and Rev. E. A. Hannemann.

Editor of Luther-Bote: Rev. R. Heise.

Reporter for Kirchen-Blatt: Rev. H. C. Ziehe.

Reporter for Lutheran Herald: Rev. W. A. Flachmeier.

Archivist: Rev. F. Walther.

PASTORS WHO HAVE HELD MEMBERSHIP IN THE SYNOD, ARRANGED CHRONOLOGICALLY IN THE ORDER IN WHICH THEY ENTERED THE SYNOD

* Demitted. † Deceased.

1851 J. C. Roehm †
P. F. Zizelmann *
W. Strobel *
J. G. Ebinger *
Chr. Oefinger *
C. Braun *
H. Braschler *
H. Wendt *

1852 Theo. Kleis *

1853 C. A. Sager *

1854 H. Bohnenberger †
J. M. Kugel *
D. Ankele *

1855 G. T. Woerner *
J. Haerdtle *
M. Fotsch *
A. K. Kitterer *
E. C. Mueller †
J. G. Lieb *

1856 J. Zwolaneck *
Chr. Beck *
J. G. Kiesel *
C. G. Moedinger *
J. Schaeg †
J. Schuhmacher *

1857 F. Ehinger *
J. Moegle *
S. Fehr *
F. Gloor †
J. J. Dietrich *

1858 J. R. Kypfer *

1859 G. Schall †
M. Hailfinger †

1860 F. Flath *
Chr. Geiger *
F. Holzinger †

1861 W. Krapf †
J. Graul *
Chr. Fischer †
A. Neuthardt *
C. C. Rudi *
R. Jaeggli †

1867 F. Wohlschlaegel *
H. Merz *

1868 U. Berner *

1869 J. Kaspar *
H. Pfenninger *
F. Ernst †
J. Frehner *
J. Crossweiler *

1870 Chr. Koch *
G. Ermel †

1871 M. Oehler †
A. H. Lettermann †
W. Pfennig

1872 A. Jaeger †
W. Graef *
E. Huber †

1873 G. Jordan †
C. R. Weiss *

1874 F. Gerstmann
E. Zapf †

1875 F. Jesse *

1876 G. Thoene †
J. Doerfler †
G. Stricker †
A. Falkenberg †

1877 O. Samuel *

1878 F. Grueber †
A. Weider †

1879 J. Kipple *

1880 H. Daude †

1881 C. Kreuzenstein *

1882 W. Westerhoff †

1883 O. Uhdau *
M. Haag

1884 I. Glatzle †
R. Fiedler *
W. Hummel *

1885 F. Weisskopf *
C. Kastner *

1886 C. Aeppler *
G. Rapp
G. Langner

1887 C. Buttermann *
H. Sieck *
A. Wenzel *

1888 E. Metzentin *

1889 C. Ziesmer †
F. Schwan *
J. Schroeder *

1891 C. Kern *
Th. N. Ander

1892 G. Czerkus
S. T. Traubel *
J. K. Poch
J. J. Roesch *
A. E. R. Kollmann *

1893 G. J. Fritschel *
H. Krienke †
G. Szillat
W. Dziewas *
J. S. Roehm †

1894 J. Appel
F. Apfelbach †
J. Mgebroff †
W. Bunge *

1895 E. Waedekin †
J. Hurtzig *
C. Mueller
J. Harder
W. Wolfsdorf *
J. M. Prottengeier †

1896 C. Roth
Theo. Bogisch
O. W. Hartmann †
W. Schumacher *
R. Schubert *

1897 B. Reinsch *
L. G. Weinrich *
C. Frieling *
G. J. Zeilinger *
M. Heinrich

1898 D. Lebahn *
R. Eilts *
W. H. Kurtz *
C. Ziehe
F. Naumann †
L. Uhlmann *
F. A. Schreiber *
J. Haefner *

1899 G. J. Ide *
J. K. Kuemmel †
A. Pilger *
J. Romberg *

W. Flachmeier
F. Chworowsky *

1900 P. Gogolin
J. Moehl *

1901 W. Utesch
F. Bracher
W. Engelke *
C. Ermisch *
R. Lentz *
A. Buesching *
W. Mueller
F. Grueber †

1902 C. Weeber
J. Holm

1903 H. Weber
H. Kupfernagel *
S. C. Zettner *
F. Zimmermann *

1904 D. Jud *
W. Kuelps *

1905 G. S. Ide *

1906 C. P. Hasskarl
A. Dziewas
W. Hertel *

1907 J. Meyer *
L. Billnitzer *
A. Merz *
Im. Haag
N. Wettengel *

1908 C. Wooge †
A. Beteit
F. Walther

1909 H. Krause
Th. Janssen
H. Schliesser

1910 A. H. Falkenberg
C. Stadler *
M. Schwarz
Chr. Lorch †
L. Hoefer *
D. H. Meyer *

1911 R. Albert
E. A. Hannemann

1912 J. P. Reinhardt *

1913 E. A. Sagebiel
J. P. Franke *
J. S. Dallmann*
H. Poehlmann
B. Schleifer *
M. Baudler *
E. Meier
J. M. Woerth *
J. Bosshard
H. F. Ander
A. Kluge
R. Becker
J. M. Bergner
K. Konzack
E. Scheffel
A. L. Wolff
E. O. Lindenberg
F. Roesener
Th. Ander
C. Roth
J. J. Weiss†

1914 H. Wiedemann *
E. Schroeder *

1915 R. Heise
G. Rapp
W. N. Lammert *
A. Hartmann
A. L. C. Weber †
H. C. Wehmeyer

1916 G. Grueber
H. A. Heineke

1917	O. Proehl *
	O. Baak
	M. C. Hoermann
	W. Wolf
	P. Peter *
1918	L. Gehret *
	A. Hahn *
	L. Nicolai *
	R. Schlueter *
1919	A. C. Koeppe
	Th. Krienke
	E. Rode *
1920	H. Imbrock *
	H. Probst
	M. J. Lorfing
	A. B. Weiss
	P. C. Schroeder *
1921	A. Rode
	T. Roth
1922	H. J. Fischer *
	T. R. Streng
	H. F. Mueller *
	A. Baetke
	H. Ziehe
1923	W. Flierl
	A. H. Muehlbrad
	A. H. Weber
	W. A. Flachmeier
	J. H. Wendt
1924	F. C. H. Scholz *
	G. Wolf *
	J. Flierl
	P. Leonhard
1925	G. Sager
	G. Senff
	J. A. Mansur
	L. M. Schliesser
	A. G. Wiederaenders
1926	Theo. Haag
	C. N. Roth
	H. Brunnotte
	G. Schardt

CONGREGATIONS WHICH HAVE HELD MEMBERSHIP WITH THE SYNOD, ARRANGED IN THE ORDER IN WHICH THEY ENTERED

* At present holding membership in the Synod.

1853	German Ev. Luth. at Galveston *
	Zions at Fredericksburg *
1856	St. John's at San Antonio, 1904 *
	Ev. Luth. Trinity at Frelsburg, 1922 *
	Ev. Luth. St. John's at Meyersville, 1915 *
	Ev. Luth. Salems near Brenham *
	Bastrop
1858	St. John's at Round Top
1860	Ev. Luth. St. Peter's at Serbin
1861	First German Ev. Luth. at New Orleans, La.
1865	Ev. Luth. Bethlehem's at Quihi *
1867	Philadelphia Cong. at East Navidad
1869	Ev. Luth. Zion's at Castroville
1870	Trinity at Victoria
	St. James at New Wehdem *
	Zion's at Arneckeville, 1917 *
1872	Ev. Luth. St. Paul's at Rehburg *
	Ev. Luth. Zion's at Zionsville *
1873	Ev. Luth St. Paul's at Yorktown *
	Ev. Luth. Salem's at High Hill
1875	Ev. Luth. Immanuel's at Pfluegerville *
1876	St. Peter's at Rutersville
1878	Ev. Luth. St. Paul's at Cibolo
1879	St. Paul's at Mason *
1880	St. John's at Ross Prairie
1883	Immanuel's near Brenham
1884	St. Martin's at Austin *
1885	Immanuel's at Baursville, 1916 *
	Ev. Luth. St. Paul's at North Grape Creek *
1887	Bethlehem's at Temple, 1904 *
	St. Mark's at Cuero
	Trinity at Black Jack Springs

1887 Kreuz Gem. at Kingsbury
Immanuel's at Seguin, 1925 *
Christ Congr. at Elm Creek
1888 St. Paul's at Perdido
Ev. Luth. St. John's at Bartlett *
Martin Luther at Bushdale
Trinity at Content
Ev. Luth. Immanuel's at Greenvine *
Hoffnungs-Gemeinde at Travillis
Trinity at New Bielau *
1889 Ev. Luth. Eben-Ezer at Maxwell *
Ev. Luth. Immanuel's at Killeen *
Ev. Luth. St. Peter's at Walburg *
St. James at Llano, 1898 *
1890 St. John's at Crab Apple *
Salem's at Cistern
1891 German Ev. Luth. St. Paul's at Brenham *
Ev. Luth. Zion's at Witting
St. Peter's at Weser
1892 St. John's at Prairie Hill *
Ev. Luth. Elizabeth at Caldwell
Ev. Luth. at Rose Hill.
Ev. Luth. St. Luke's at Germantown
Ev. Luth. Immanuel's at San Antonio
1893 Ev. Luth. Siloah at McDade *
Jerusalem's at West Yegua
Eben-Ezer at Berlin *
St. John's at New Bern
1894 St. John's at New Fountain *
Holy Cross at Yoakum
Ev. Luth. at Leiningen *
1895 St. Andrew's at Weesatch
Martin Luther's at Giddings, 1919 *
St. John's at Winchester
1896 St. John's at Galveston *
St. James at Glen Flora *
1897 Ev. Luth. St. James at Wuethrich Hill
St. John at Coryell *

1897 Zion's at McGregor *
St. Martin's at Sasseville, 1910
St. Paul's at Nordheim *
1898 St. James at Llano *
1899 St. Luke's at Spring Creek
Ev. Luth. Friedens at Shelby
Ev. Luth. St. Peter's at Doss *
St. John's at Bellville *
1901 St. John's at Shiloh
Zion's at Kerrville *
1903 Salem's at Port Lavaca
Trinity at Albert *
St. John's at Lindenau *
1904 St. John's at San Antonio *
St. John's at Winters *
St. John's at Priddy *
St. John's at Paige *
Bethlehem's at Temple *
1905 St. John's at Industry
St. John's at Alvin
Immanuel's at Knippa *
1906 Salem's at Rosebud *
St. Paul's at Sagerton *
Ev. Luth. at Runge *
1907 St. Paul's at Moody *
St. Peter's at Gehring
Friedens at Post Oak
1908 Eben-Ezer at Brandenburg
Trinity at Paint Creek
Hoffnungs at Holliday
Trinity at Wichita Falls *
Trinity at Pottsville *
Trinity at Capron
1909 St. John's at Roosevelt *
Martin Luther at Stamford
Zion's at Longworth
Salem's at Roscoe *

1910 St. Paul's at Palacios
Hoffnungs at Kruegerville, 1924 *
St. Mark's at Sasseville
Trinity at Albany
Martin Luther at Hermleigh
St. Paul's at Nopal *
1911 St. John's at Shovel Mount
Trinity at Lockney *
St. John's at Marble Falls
1912 St. Andrew's at Paint Creek *
Trinity at El Campo *
Zion's at Priddy, 1904 *
1913 Ev. Luth. St. John's at Fayettville *
Martin Luther at Shreveport, La. *
St. John's at Utopia
Zion's at Alpine *
St. Paul's at Deutschburg
St. John's at Robstown *
St. John's at Kingsville
1914 St. John's at Ellinger *
St. John's at Shaws Bend *
St. John's at Waller *
Christ's at Eagle Lake
St. Peter's at Lincoln *
1915 Zions at Houston *
St. Peter's at Sommerville
Ev. Luth. at Cameron
St. Paul's at Pettibone
St. James at Ganado
St. John's at Meyersville *
Zion's at Schulenburg
St. Peter's at Hallettsville *
Zion's at Junction City
St. Paul's at Taylor, 1917 *
St. John's at Thrall *
Zion's at Charlottenburg *
1916 Immanuel's at Baursville *
St. John's at Bishop *

1916 St. Matthew's at Sharyland
St. Peter's at Garfield *
St. John's at Souththon *
St. James' at Thorndale *
Immanuel's at Slaton *
Immanuel's at Birch
St. Peter's at Elgin *
1917 Ev. Luth. St. Martin's at Alice *
St. Peter's at Walling *
Zion's at Arneckeville *
Zion's at Mission Valley *
Christ's at Cherry Springs *
St. Paul's at Taylor
Trinity at Hasskell *
Trinity at Post *
St. James at Detmold *
1918 North Side Lutheran Church at Houston *
St. John's at Algoa
Salem's at Upper Hondo
St. Marks at Vernon
St. Paul's at Gainsville
1919 Martin Luther at Carmine
First Ev. Lutheran at Ledbetter *
Martin Luther at Giddings *
St. Paul's at Rosemberg *
St. James' at Harper *
St. John's at Wilson *
Hoffnungs at Beasley *
St. Paul's at Columbus *
St. John's at Jourdanton
1920 St. Paul's at Dobrowolsky *
1921 St. Paul's at Philipsburg *
St. Paul's at Hondo
Zion's at Castell *
Zion's at Moulton *
St. Peter's at Bay City
Zion's at Breslau *

1922 Trinity at Frelsburg *
St. John's at Wallis *
Friedens at McGregor *
1923 Gov't Hill at San Antonio *
St. John's at Shiloh-Mixons Creek *
Zion's at Sublime *
St. Paul's at Cress *
Immanuel's at Comfort *
1924 Ev. Luth. at Dime Box *
Hoffnungs at Buckholts *
St. Paul's at Los Angeles *
1925 St. John's at Port Arthur *
Salem's at Onion Creek *
First Ev. Luth. Church at Sommerville *
St. Paul's at Berclair *
Emmanuel's at Seguin *
St. John's at Prairie Hill *
St. John's at New Ulm *
Friedens at Rockdale *
1926 Ev. Luth. at Sharp *
Ev. Luth. St. Paul's at New Braunfels *

Congregations not holding membership in the Synod, but being served by its pastors:

Salem's at Welcome
St. Matthew's at Sandy Hill
Immanuel's at Wiedeville
Bethlehem's at Round Top
St. Paul's at LaGrange
St. Peter's at Prairie Valley
St. John's at Rutersville
St. John's at Warrenton
St. Paul's at Shelby
Ev. Luth. at Willow Springs
Martin Luther at Hills
St. John's at Deanville
St. Peter's at Gay Hill
Zoar at Mentz

St. Paul's at Hondo
Zion's at Nixon
Hoffnungs at Gillett
St. John's at Brownwood
St. James at Mosheim
Trinity at Providence
St. John's at Lexington
St. Paul's at Shive
Ev. Luth. at Dessau
St. John's at New Bern
Ev. Luth. at Sandoval
Ev. Luth. at Fredericksburg
Trinity at Twin Sisters

Necrology of Pastors

1. Pastor Ed. C. Mueller, came to Texas in 1854, was stationed at Meyersville, and after a short but faithful service died in 1855.
2. Pastor Michael Hailfinger, came to Texas in 1854, was stationed at Spring Branch, and died in December of 1859.
3. Pastor Heinrich Bohnenberger, came to Texas in 1854, was at first stationed at Bastrop, then at Fredericksburg, became field-missionary and later went to Galveston where he died. He had been a faithful servant of his Lord and had served the Synod as its president from 1862 till 1864.
4. Pastor Gottlieb Schall, came to Texas in 1859, was stationed at Quihi and Victoria, and died at the latter place in 1867. It is said of him that he had been a faithful pastor.
5. Pastor Johannes Schaeg, came to Texas in 1855, and was stationed at Meyersville. The church at this place was built and dedicated during his pastorate. He died on November 15, 1867, at the age of 38 years. He remains in sacred memory among many of DeWitt County's population.
6. Pastor Friedrich Holzinger, came to Texas in 1860, was ordained in 1865, first became field-missionary, then served the congregations Yorktown, Fredericksburg, and Meyersville, at which latter place he died on June 16, 1871. He is also reported to have been a faithful pastor.
7. Pastor Arnold Jaeger, was born April 14, 1844, came to Texas in 1871 faithfully served at Columbus where he succeeded in organizing a congregation and building a church. He died here August 16, 1873, at the age of 29 years.

8. Pastor Eduard Zapf, came to Texas in 1873, was stationed at Warda and died June 23, 1874. His death was much lamented by his congregation.
9. Pastor Friedrich Gloor, came to Texas in 1855, was stationed at Galveston, was ordained in 1868, and died Nov. 11, 1876, at the age of 41 years.
10. Pastor Michael Oehler, had been a missionary to Palestine, came to Texas in 1871 and was stationed at Meyersville and Pflugerville where he died October 24, 1881.
11. Pastor Gottfried Jordan, was born October 27, 1840. He had seen military service in the wars of 1866 and 1870, came to Texas in 1872, was stationed at Castroville and Zionsville and died at the latter place on November 30, 1882. He was a man of quiet disposition and a faithful pastor.
12. Pastor Johannes Adam Wieder, was born April 17, 1849, came to Texas in 1877, was stationed at San Antonio. He died January 28, 1885, at the age of 35 years.
13. Pastor Rudolf Jaeggli, was born April 6, 1835, and came to Texas in 1860, where he served 26 years. He was stationed at Ross Prairie, Warrenton and Zionsville. For 5 years he was treasurer of the Synod, for 2 years he served as secretary and for 10 years he was president of the Synod. He was a faithful servant of his congregations and the Synod and with much wisdom succeeded in guiding his Synod through the troublesome years of that period. He was much respected by his contemporaries, both among the pastors and the lay-members of the Synod. His death occurred on November 26, 1886, at the age of 51 years.
14. Pastor Ernst Huber, was born April 16, 1847, came to Texas in 1871, and was stationed at Mason, Rehburg, Welcome and Zionsville. His death occurred at the latter place on August 30, 1889. He had been president of the Synod for two and a half years. Childlike confidence in the providence of the Lord was one of the characteristics of his life and much wisdom was shown by him in conducting the affairs of the Synod.

15. Pastor Gottlieb Ermel, was born Feb. 24, 1844, and was stationed at Quihi and Spring Branch. After a short but faithful service he was taken ill and for 14 years endured much suffering. He died May 5, 1890.
16. Pastor Wilhelm Krapf, came to Texas in 1860, and was stationed at Independence, Spring Branch, Victoria, and San Antonio. He retired in 1892 and died September 6, 1893 at the age of 60 years.
17. Pastor Cornelius Ziesmer, was born August 29, 1857, came to Texas in 1888, was stationed at Cuero and from there organized the congregation at Yoakum. He died February 24, 1894.
18. Pastor Moritz Julius Prottengeier, was born Feb. 11, 1866 at St. Sebald, Iowa, graduated from the Wartburg College and the Wartburg Seminary at Mendota, Ill., served as assistant pastor at Dubuque, Iowa, was then stationed at New Hampton, Iowa, from whence he came to Texas. For a short time he served a congregation at San Antonio, but on account of failing health retired and returned to the North where he died at Waverly, Iowa, on May 23, 1897.
19. Pastor Friedrich Ernst, was born December 28, 1838, came to Texas in 1868, was stationed at Pfluegerville, Rehburg, New Wehdem, Wiedeville, East Navidad, McDade and Bushdale, retired after a service of 25 years and died Aug. 25, 1899, at the age of 60 years.
20. Pastor Johannes Seth Roehm, was born at Frelsburg, Texas, December 19, 1869. After his graduation from the Wartburg Seminary at Dubuque, Iowa, he became assistant to his father at Galveston, Texas. In 1897 failing health made it desirable for him to change climates. He accepted a call to Fredericksburg, Texas, and for 3 years faithfully served the Ev. Luth. Congregation at this place, and died here on July, 20, 1900, at the age of 31 years.
21. Pastor J. C. Roehm, was born April 2, 1822, was ordained June 29, 1851, and came to Texas with 5 other brethren landing at Galveston on November 5, 1851. From Galveston he came to Houston, where he with others organized

the First German Ev. Luth. Synod of Texas. From Houston he went to Ross Prairie where he endeavored to establish a congregation. From Ross Prairie he returned to Galveston and became the assistant of the Rev. H. Wendt. He remained at Galveston till 1853 when we find him engaged in faithful service among the settlers along the Llano River. In the year 1855 he was called to Frelsburg where he served for 22 years. During his stay at Frelsburg he took up the work at Ross Prairie again, and now succeeded in organizing a congregation. New Ulm and San Barnardo were other places where he gathered congregations. During the time of the Civil War and after, he served Cat Springs, Columbus, Alleyton, New Bremen, Pagel Settlement, Rock House, Hallettsville, Content, Weimar, Schulenburg, High Hill, East Navidad, Black Jack Springs, La Grange and Bluff. On March 6, 1877, he left Frelsburg to follow a call to Galveston. At the age of 80 years he died here on June 2, 1902. Pastor Roehm had served his Synod for 51 years and had been very faithful and capable in this service. During his long pastorate he had baptized 4,804 persons, confirmed 1,648, 1,580 couples had been married, 1,939 persons had been buried by him, and he had aministered the Sacrament to 29,423 persons.

22. Pastor J. C. Kuemmel, joined the Synod in 1899, served the congregations McGregor, Llano, Leiningen, and Fredericksburg, and after a short but faithful service died at Fredericksburg on January 23, 1906.
23. Pastor W. Westerhoff, joined the Synod in 1882, served the congregations Baursville, San Antonio and Meyersville, left the Synod, and rejoined again in 1905, and served the congregation at Rehburg until he died on June 15, 1906, after 24 years of faithful service.
24. Pastor H. Harms, was born in 1877, came to Texas in 1905, and was stationed at Sagerton, Texas, where he died on April 24, 1907.
25. Pastor Johannes Doerfler, was ordained and joined the Synod in 1876. He served the congregations Arneckeville,

Ross Prairie, Temple, Bartlett and Granger, and after faithful service of many years died on March 23, 1910.

26. Ernst Kelch, was a student at the Wartburg Seminary of Dubuque, Iowa, preparing for the ministry when he died on August 21, 1910.
27. William Utesch, was a student at the Wartburg Seminary of Dubuque, Iowa, preparing for the ministry when he died there on June 19, 1911.
28. Pastor Christian Lorch, joined the Synod in 1910, served the congregations Roscoe, Hermleigh and Longworth, and died on March 7, 1912, at the age of 29 years.
29. Pastor G. Stricker, was born Oct. 31, 1851, came to Texas in 1874, and was stationed at Mason, Meyersville, Kilgore, Zionsville, Welcome, Industry and Pflugerville-Dessau. He served the Synod as president, as secretary, and as a member of the mission-board. At the age of 62 years he died after 40 years of faithful service on March 20, 1914.
30. Pastor Hugo G. A. Krienke, was born March 9, 1867, came to Texas in 1892, was stationed at Mason and while here served the congregations at Leiningen and Llano, then followed a call to Paige, Texas, where he died on May 21, 1914. For 13 years he had served his Synod as its secretary and had been a member of the mission-board for 9 years. He had been an able and faithful servant of both, his congregations and his Synod, and his early demise was much regretted.
31. Pastor G. Thoene, came to Texas in 1867 and served here faithfully for 31 years. After a protracted illness of some years he died at Elberfeld, Germany, on April 18, 1915.
32. Pastor Ossian W. Hartmann, was born October 27, 1853. After he had finished his theological course at the Wartburg Seminary he served several congregations in the North. He then came to Texas and served the Synod as professor at the Lutheran College at Brenham, Texas, and as the editor of the Luth. Gemeinde-Bote fuer Texas. Pfluegerville, Austin and San Antonio were served by him after he had resigned his professorship at the college; and after

a faithful and valuable service of 40 years in the Lord's vineyard he died on October 18, 1915.

33. Pastor Ernst Waedekin, came to Texas in 1894 and served the congregations at Maxwell, Grand Meadow, Minn., Plainview, Iowa, and Caldwell, Texas. For a number of years he was secretary of the Synod. At the age of 49 he died on July 20, 1916.
34. Pastor C. Wooge, joined the Synod in 1908. His death occurred at San Antonio on December 2, 1917.
35. Pastor A. L. C. Weber, was born and reared near Fredericksburg, Texas. In 1914, after graduating from the Wartburg Seminary, he entered the Synod and for 4½ years faithfully served the congregations of the mission-field of the Synod in the northwestern part of the state. His death occurred at Plainview, Texas, on December 7, 1918.
36. Prof. H. J. Romberg, died at Waverly, Iowa, on September 24, 1918, at the age of 63 years. While a member of the Synod he had rendered most valuable services to the Synod as director of the Lutheran College at Brenham, Texas, as president of the Synod, chairman of the mission-board, chairman of the board of directors of the college at Seguin, Texas, and as pastor of the St. Martin's congregation at Austin. At the time of his demise he was the incumbent of a professorship at the Wartburg College of Waverly, Iowa, to which he had been called by the Synod of Iowa and Other States.
37. Pastor H. A. Lettermann, was born June 3, 1841, came to Texas in 1870, was stationed at Castroville, Victoria, Yorktown, Berlin, Cibolo, Pfluegerville, McDade, Gay Hill, Germantown, and Kilgore and also for a while served a congregation at Pittsburg, Kan. After a faithful service of 40 years, during which he had served the Synod as treasurer for a number of years, he died on March 7, 1920.
38. Pastor J. Mgebroff, was born July 18, 1868, came to Texas in 1893, and served the congregation near Giddings, Walburg and Salem. He was stationed at the latter place for 22 years. He was a willing and gifted worker who at all times was ready to place his many talents at the disposal

of the Synod. He is favorably remembered by the Synod as the editor of the Gemeinde-Bote and as the author of the History of the Texas Synod. He died on May 24, 1920, at the age of 51 years.

39. Pastor F. Apfelbach, was born March 19, 1865, came to Texas in 1893, and was stationed at Berlin, Philipsburg, Prairie Hill, and Gay Hill. At the age of 58 years he died here on January 25, 1924. A willing and efficient servant of his Synod he was frequently entrusted with responsible offices in the same.
40. Pastor J. J. Weiss, was born November 6, 1848, came to America and served congregations in Iowa, Minnesota and Wisconsin and then went to India as a missionary. He then again returned to America and first went to Ohio. From here he came to Texas and served congregations near Taylor, Texas. After a faithful service of 54 years he died at Houston on March 25, 1925.
41. Pastor I. Glatzle, was born July 6, 1854, was stationed at Bartlett and later at Fredericksburg, Texas, where he remained 27 years. He was a very faithful pastor. His death occurred at Fredericksburg on April 12, 1921.
42. Pastor H. F. Daude, was born on February 16, 1850, came to Texas in 1879, and was stationed at Wiedeville, Pfluegerville, Killeen, Buckholts, Temple, Topsey and Killeen. After a faithful service of many years he died at Killeen at the age of 74 years on November 24, 1924.
43. Pastor F. Grueber, was born on September 10, 1849, came to Texas in 1877 and was stationed at White Oak and then at Rehburg, Texas. In 1890 he joined the Synod of Ohio and Other States, but returned to the Texas Synod in 1898 and served the congregation at Bartlett, Texas. After a faithful service of 39 years he died at Rehburg, Texas, on April 21, 1925.
44. Pastor A. Falkenberg, was born at Vieritz, Saxony, on July 3, 1849, came to Texas in 1875, was ordained at Zionsville in May of 1876, and served the congregations at Millers Creek, Haack, Sis Settlement, Quihi, New Fountain and Hondo. For 3 years he was secretary, for 4

years treasurer and for 12 years president of the Synod. In all his dealings he was ever kind and friendly and an efficient servant of his church. At the age of 77 years he died at Hondo on December 6, 1926.

Remember them which have the rule over you, who have spoken to you the Word of God: whose faith follow, considering the end of their conversation.

Jesus Christ the same yesterday, and today, and forever.

—Hebrews: 13. 7. 8.